

The booke of
husbandrye very
profytable & neces-
sarie for al maner
of persons newely
corrected and amended
by the auctor Fitz-
herbarde, wyth
dyuers addi-
cions put
ther vnto
to. your

(?)

The Auctours pro- logue.



It ista questio.

Thys is the question whereunto
is euery manne ordeined and as
Job sayth (Homo nascitur ad la-
bores, sicut auis ad volandum)
That is to saye, a manne is ordey-
ned and bozne to do labour, as a byrde is ordey-
ned to flye. And the Apostle sayth. Qui non labo-
rat non manducet, debit enim in obsequio dei la-
bozare qui de bonis eius vult manducare, that is
to saye, he that labourerth not shoulde not eate.
And he ought to labour and do goddes worke,
that wyll eate of hys goodes or gyftes the whiche
is an harde texte, after the lytterall sence. For by
the letter, the Kyng, the Quene, nor all other
Lords spirituall and temporall shoulde not eate,
without they shoulde labour. The whiche were
vntoynmelye, and not conuenient for suche esta-
tes to labour. But who that readethe in the boke
of the Moralityes of the chesse, shall therby per-
ceyue that euery manne from the hyghest degre to
the lowest, is sette and ordayned to haue labour
and occupacyon. And that boke is deuyded in .vi.
degrees, that is to saye: The Kyng, the Quene,
the Byschoppes, the Knyghtes, the Iudges, and
the Women. In the whiche boke is shewed theyr
degrees, theyr auctoryties, theyr workes, and theyr
occupacyons, and what they oughte to do. And
of the doyng and executinge theyr auctoryties,
workes and occupacions haue a wondrous greate
study and labour. Of the whiche auctoryties,
occupacyons, and workes, were at thys tyme to
longe

so longe to wyte, wherfoze I remytte that boke as myne auctour therof. The which booke were necessary to be knowe of euery degre. That they myghte do and order them selve accordyng to the same. And in so muche the Yomen in the sayde moraltyes and game of the chesse be set befoze to labour, defende, and maynteyne all the other hyperstate, the whiche Yomen represente the common people, as husbandes and labourers, therfoze I purpose to speake fyrste of husbandry. *finis.*

¶ Here begynneth the boke of husbandrye, and fyrste wherby husbandemendo lyue.

The mooste generall tyng that husbandes can haue is by plowynge and sowing of theyr cornes, and reynge of bredynge of theyr cattell, and not the one without the other. Then is the ploughe the mooste necessaryest instrumente that an husbände can occupye, wherfoze it is conueniente to bee knowne, howe a ploughe should be made.

¶ Dyuers maners of plowes.

There be plowes of dyuers makynge in dyuers countreys, and in lykwysse there be plowes of yron of dyuers facyons. And this is bycause there be many maner of groundes & soyle. Some whyte cley, some red cley, some graueel, or chylturne, some sande, some mean erth, some medel w marle, & i many places heith ground
and

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and one plough wyl not serue in all places whee
foze it is necessary to haue diuers maners of plow
es. In Somersset theye about zelestre, the char
beam þ in mani places is called the plough heed, is
fourc or fyue fote longe, & it is brode and thynne.
And that is because the lande is very tough, and
wold soke the ploughe into the earthe yf the char
beam were not longe brode and thynne. In kent
they haue other maner of plowes, some go with
wheles as they do in many other places, and some
wyl tourne the sheldrede at euery landes ende, and
plowe all one waye. In Buckyngham theye are
plowes made of a nother maner and also other
maner of plough yrons, the whiche me seemeth ges
nerally good and lykely to serue in manye places
and specially if the plough beame and charbeame
were foure inches longer betwene the thethe and
the ploughe tayle, that the sheldrede myghte
come moze a slope, for those plowes gyue out to
sodenly, and therfoze they be the worse to drawe,
and for no cause elles. In Lecester theye, Lanke
theye, Yorke theye: Lycolne, Norfolk, Cambridge
theye, and many other countreys, the plowes bee
of dyuerse makynge, the whyche were to longe
a proesse to declare howe. &c. But howeso euer
they be made, yf they be wel tempored and go wel
they may be the better suffered.

C To knowe the names of all
partes of the ploughe.

M En that be no husbandes may fortune to
reade this boke, that knoweth not which
is the ploughe beame, the charbeame the
plough thethe, the plough tayle, the stile: the rest,
the sheldrede, the senbyde the rough stanes, the
plough.

plough fote, the plough heare oz cocke: the share & culture and plough mall. Peradventure I geue them these names here, as is vsed in my countrey and yet in other countreys they haue other names, wherfoze ye shall knowe the ploughe beame is the longe tree about, the which is a lytle bende the sharebeame is the tree vnderneath, wherupon the share is set, the ploughe sheth is a thynne pece of dye wood made of oke, that is sette faste in a mortis in the ploughbeame and also into y share beame the whyche is the kepe and the chiefe bande of all the ploughe. The ploughe tayle is that the husbände holdeth in his hande, and the hynder ende of the ploughbeame is put in a longe styte made in the same tayle and not set fast, but it may ryle by and go downe, and is pynned behynde, & the same ploughe tayle is set faste in a mortis in the hynder ende of the share beame. The ploughe styte is of the ryght syde of the plough, wherupon the rest is set, ther est is a lytle pece of wood pynned faste vpon the nether ende of the styte, and to the sharebeame into the further ende, the shelbze is a brode pece of wood fast pynned to the ryghte side of the shethe in the further ende, and to the vster syde of the styte in the hynder ende, the senbze is a thynne bozde, pynned oz nayled mooste commonly to the lyftesyde of the sheth in the further ende, and to the ploughe tayle in the hynder ende. And the sayde shelbze wolde come ouer the sayde sheth and senbze an ynche, & to come paste the myddes of the share made with a sharpe edge to receyue and tourne the earth when the culture hathe cuted it. There be two longe stauces in euerye ploughe in the hynder ende, set a slope betwene

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the ploughe sayle and the sylte, to holde out and kepe the ploughe abroad in the bynder ende, & the one is longer then the other. The plough fote is a lytle pece of wood with a croked erde set befoze in a moztis in the plough beam, set fast with wedges to dryue vp and downe, and it is as a stape to order of what depnesse the ploughe shal goe. The ploughe eare is made of thre peces of yron, nailed fast to the ryght side of y^e plough beam. And pooze me haue a croked pece of wood pinned fast to y^e plough beame. The share is a pece of yron sharpe befoze and brode behynde, a fote longe, made with a socket to be set on the further ende of the share beame, the culture is a bende pece of yron set in a moztis in the myddes of the ploughe beame fastened with wedges on euerye syde, and the backe therof is halfe an ynche thicke and more then thre ynches brode, & made kene befoze to cut the erthe cleane and it must bee well steled, and that shal cause the casper draughte, and the yrons, to laste muche longer. The plough wal is a pece of harde wood, with a pyn put throughe set in the ploughe beame in an augers hole.

The temporynge of plowes.

Now the plowes bee made of dyuers maners, it is necessary for a husband to know how these plowes shoulde be tempored to plowe and turne cleane, and to make no rest balles. A rest balke is where the ploughe byteth at y^e poynt of the culture and share, and cutteth not the grounde cleane to the forowe, that was plowed fast befoze, but leaueth a lytle rygge standynge betwene the whiche doth brede thyrskels & other weeds. All these maner of plowes shoulde haue all lyke

Ipe one maner of temperyng in the yrons. How
 beit a man may temper for one thyng in .ii. or .iii.
 places, as for depnes. The fore is one, the settinge
 of the culture of a depnes is another, & the thyde
 is at the plough tayle, where be two wedges that
 be called sote wedges, the one is in þ sote about
 the beame, another in the sayde sote vnder the
 plough beame, and other while he wyl set both a-
 boue or bothe vnderneath, but alwaye let hym take
 good hede and kepe one generall rule þ the hinder
 ende of the shar beam, alwaye touch the erth, þ it
 may kyll a worme, or els it goeth not truely. The
 temperyng to go brode & narrowe is in the settinge
 of the culture & with the dyspyng of the syde wed-
 ges for wedge and hcle wedge, whiche wood be
 made of dy wood, and also the settinge on of bys
 share helpeth wel, and is a cunnyng poynt of hus-
 bandry, and mendeth & payzeth muche plowynge
 but it is so narrow a poynt to knowe þ it is harde
 to make a man to vnderstande it by wryting, with
 out he were at the operacion thereof to teach men
 the practyue for it muste leane muche in to the fo-
 rowe, & the poynt may not st ande to much by noz
 downe, noz to much into the laude noz into the fo-
 rowe. Howbeit the settinge of the culture helpeth
 muche. Somie plowes haue a bande of yron trian-
 gle wise set there as the plough eye should be that
 hath thre nyckes on þ furdre syde. And yf he wyl
 haue his plough to go a narrow forowe, as a fede
 forow shoulde be, then he setteth his sote beame in
 the nycke next to the plough beam, and if he wil go
 a mean bzede, he setteth it in the midle nycke þ is
 best for sturring, and if he wold go a brode forowe
 he setteth it in þ vrmost nicke, þ is best for solowis

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The whiche is a good way to kepe the brede and
some tempoized but it serueth nat the depnes and
some men haue in stede of the ploughe fote a pece
of yron sette vprighte in the further ende of the
ploughbeame and they call it a cocke, made with
two or thre nakes and that scrue the for depnesse
The plowes that go with wheles haue a streight
beame and may be tempered in the yron as the o-
ther be for the brede, but they moste speciall tem-
per is at the bolster, where as the ploughe beame
lyeth, and that serueth both for depnesse and for
brede And they be good on euen grounde that ly-
eth lyghte, but me semeth they be farre moze costly
then the other plowes. And though these plowes
be well tempoized for one maner of grounde, that
tempoiz wyl not serue in a nother maner of ground
but it muste rest in the discrecyon of the husbonds
to knowe when it goeth well.

The necessary thynges that longeth
to a plough carte and wayne.

But or he begynne to plowe he muste haue
his ploughe and hys plough yron, his oren
or horses, and the gere that longeth to them
That is to say, bowes, yokes landes, styckynge
wrethen femes. And or he shall lade hys corne, he
must haue a wayne a copioke, a payre of stithes
wayne rop, and a pyckoke. This wayne is made
of dyuers peces that wyl haue great reperyon
that is to saye the wheles, and those be made of
nathes, spokes, trests, and dowles, and they must
be well fetted with wode or yron. And yf they be
yron bounde they are muche the better & though
they be the drier at the fyrst, yet at length they bee
better cheape, for a payre of wheles yron bounde
wyl

wyl were, vii. oz. viii. payre of wheles, and they go
 rounde and lyghte after oxen oz hoxes to drawe.
 Howbeit on marres grounde and soft grounde
 & other wheles are better, because they be broder
 on the soule, and wyl not go so depe. They muste
 haue an exltre clout with eyght wayne cloutes,
 of yron. ii. lymppynnes of yron in the exyl tre ende
 ii. axyll pyrs of yron, oz els of toughe hard wood.
 The body of the wayn, of oke the staue, the nes-
 ther rathes, the ouer rathes, cross somer, & kaics
 and pycstaues. And yf he go with a horse ploughe
 then muste he haue hys hoxes oz marres, oz bothe
 hys hombres oz collers, holmes whyted trayles.
 Swinglettres, and tog with. Also a carte made of
 ashe, because it is light and lyke stuffe to it as is
 to a wayne, and also a carte sadyle back bands. &
 bely bandes and a carte ladder behynde wher he
 shall cary other corne oz kyddes, oz suche other.
 And in manye contres theyre waynes haue carte
 ladders both behynde & before. Also an husland
 must haue an axe, a hatchet, a hegynge byll, a pyrn
 nawger, a rest nawger, a flayle a spade and a shor-
 uell. And howbeit that I gyue them these names
 as is moste comunly vled in my contre I know
 they haue other names in other contres, but here
 by a man maye perceyue manye thynges longe to
 husbandry to theyr great costes and charges, for
 the mayntenaunce and vpholdyng of the same.
 And many mo thynges are belonging to husban-
 des, then these as ye shall well perceiue oz I haue
 made an ende of these treatys, and yf a yonge hus-
 bond shoulde bye all these thynges it wolde be to
 costly for hym wherfore it is necessary for hym to
 learne to make hys yokes, oxebowes, sholes, and

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all manner of ploughe geare.

¶ Whither is better a plough of h oxes
or a plough of oxen.

It is to be knowen whither is better a ploughe
of hoxes or a plough of oxen, & therein me see
meth oughte to be made a dyſtinctyon. For in
ſom places an ore ploughe, is better then a horſe
plough, and ſome places a horſe ploughe is bet-
ter, that is to ſay, in euery place where as the huſ-
bande haue ſeueral paſtures to put his oxen in
when they come fro theyr worke, there is the ore
ploughe the better. For an ore may not endure his
worke to labour all day, and then to put to the co-
mens or befoze the herdman and then to be ſet in a
foode al nyght without meate, & go to hys labour
in the moynyng. But and he bee put in a good pa-
ſture al nyght, he wyl labour much of all the day
dayly. And oxen wyl plough in tough clay & vpon
hilly grounde, where as horſes wyl ſtande ſtill.
And where as is no ſeueral paſture there ſ horſe
plow is better, for the horſes may be teddered or
tyed vpon lepes, valkes, or hedges, where as oxen
may not be kepte and it is not vſed to tedder the
but in few places. And horſes wyl go faſter then
oxen on euen grounde or lpyght ground, & quycker
in carriages, but they be farre moze coſtly to kepe
in wynter, for they muſt haue both hey and cozne
to eate, & ſtrawe for lytter, they muſte be well ſhod
on all four fete, & the geare that they ſhall drawe
with is moze coſtlye then for the oxen, & ſhorter
whyle it wyl laſt. And ſ oxen wyl eate but ſtraw
and a lytle hey, the whych is not halfe the coſte ſ
horſes muſt haue, and they haue no ſhocs as hor-
ſes haue. And yf anye ſozance come to the horſe
ware

were olde, brused or blynde that he is lytle worth And yf any sozance come to an oxe ware old brused or blynde for.ii.s. he maye bee fedde and then he is mannes meate & as good or better then cure he was. And the horse when he dyeth is but carps on. And therfore me semeth all thynges consydes red the ploughe of oxen is much more pprofytable then the plough of horses.

The diligence & the attēdaunce þ a husbānde shoulde gyue to his workes, in maner of another prologue, & the special grounde of al this treatys.

Thou husbānde that entēdest to gette thy lyping by husbandry, take hede to the sayyng of the wylse philosopher, the which sayeth (Adhibe curam, tene mensurā, et cris diues) That is to say, take hede of thy charge kepe measure and thou shalt be rich. And now to speak of the fyrste article of these.iii.s. (Adhibe curam. He that wyl take vpon hym to do anye thyng & be slouthfull, rechles, and not diligent to execute nor to performe that thyng that he taketh vpon hym, he shall neuer thryue by hys occupacyon. And to the same intent sayth our lord in his gospel by a parable (Nemo mittens manum suam ad aratrum respiciens retro, aptus est regnū dei,)

The spirituall constructyon of thys text. I remitte it to the doctours of diuinitye, & to the greāt clerkes, but to reduce and bringe the same text to my purpose. I take it thus There is no man purtyng his hand to þ plough loking bakward, is worthy to haue þ thyng þ he ought to haue. For yf he go to þ plough & loke bakward, he seeth not whether the plough go in rige or rayn, make a balke or go ouerwhart, & yf it so do, there wyl be lytell coine
and

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And so yf a manne attende not his husbandry but go to spozte and playe, tauerne oz ale house, oz fles pyngge at home, and suche other ydle workes. He is not then worthy to haue any corne, and there fore (Fac quod venisti) Do that thou came for: & thou shalt fynde that thou sekest for.

C How a man shoulde plowe all maner of tymes of the yere.

Now these plowes be made & tempored, it is to be knowne, howe a man shuld plow all tymes of the yere. In the beginning of the yere after the feast of the Epiphany it is time for a husbande to go to the plough. And yf thou haue any leys to fallow oz to sow otes vpon, fyrst plowe them that the grasse and the mosse maye rote, and plowe them a depe square forowe. And in al maner of plowinges se that thy eye, thy hand and thy fote do agree, and bee alway redye one to serue another, and to turne bp muche mole and to lay it flat that it rere not on edge. For yf it rere on edge, the grasse and mosse wyll not rote and if thou sow e it with wynter corne, as whete oz rye as moche corne as toucheth the mosse wilbe drowned, the mosse doth kepe such wete in hit selfe. And in some countreys yf a man plowe depe, he shall passe the good grounde and haue but lytle corne but that countrey is not for men to kepe husbansdye bpō but for to reare and bryede cattell oz shepe for els they muste go beate their landes with massockes as they do in many places of Coznewell, and in some places of Denonshyre.

C To ploughe for pease and beanes.

Howe to plowe for pease and beanes, were necessary to knowe. Fyrst thou must remembere
by

ber which is moſte claye grounde, and that plow
ſpyte, and let it lye a good ſpace oꝝ thou ſow it be
cauſe the froſt, the rayne, the wynde, and the ſone
may cauſe it to breake ſmall, to make much mold
and to rygge it. And to plowe a ſquare forowe the
bꝛede and the depenelle al one, and to laye it cloſe
to his fellow. For the moze forowes y moze coꝛne
foꝝ a generall rule of all maner of coꝛnes. And y
may be pꝛoued at the compyngge vp of all maner
of coꝛne to ſtande at the landes ende, and loke to
towaꝛde the other ende. And then maye ye ſe howe
the coꝛne groweth.

CHowe to ſowe both pees and beanes

Thou ſhalte ſowe thy pees vpon the cleve
grounde, and thy beanes vpon the harlye
grounde, foꝝ they would haue raker grounde
then pees. Howbeit ſome husbandes holde oppo
nyon that byg and ſtyfe grounde, as clay, would
bee ſowen with bygge ware, as beanes, but me
thynke the contrarpe, foꝝ and a dꝛye ſomer come
hys beanes wyll be ſhozte. And yf the grounde bee
good put the moze beanes to the pees and the bette
ter ſhall they yelde, when they be thꝛeſhed. And if
it be verry ranke grounde, as is muche at euerye
rowne ſyde, where cattel doth reſort, plow not y
lande tyll ye wyll ſowe it, foꝝ and ye do there wyll
come vp kedlokes & other wedes. And then ſowe
it with beanes, foꝝ and ye ſow pees the kedlokes
wyll hurte them. And when ye ſe ſeſonable tyme
ſowe both pees and beanes, ſo that they be ſowd
in y beggynnyng of Marche. How ſhall ye knowe
ſeſonable tyme go vpon y lande that is plowed
and yf it ſpꝛage oꝝ cꝛpe oꝝ make anye noiſe vnder
thy fete then it is to wete to ſowe, and yf it make
no noiſe

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no noyse and wyl beare the horses, then sowe in
the name of God, but how to sow. Put the pees
into the hopper and caste a bryde thong of ledder
or of garth webbe of an elne longe fasten it bothe
endes of the hopper, and put it ouer thy heed lyke
a leythe. And stand in the middes of þe land where
the sacke lyeth, the whiche is most conuenient for
fylling of thy hopper, and set thy lefte fote before
and take an handfull of pees. And when thou ta-
kest vp thy ryght fote, then cast the pees fro the
all abyode, and when thy lyfte fote ryseth take an
other handfull, & when thy righte fote ryseth, then
caste the fro the. And so at euery two paces thou
shalt sowe an handfull of pees, and so se that thy
fote and thy hande agre, and then þe shall sowe e-
uen. And in your casting þe must open as wel your
fingers as your hand, and the hygher and the far-
ther that þe cast your corne, the better shal it spred,
excepte it be a greete wynde. And yf the lande be
very good and wyl beake small in the plowing,
it is better to sowe after the ploughe then tary as
any longer.

Sede of discrecyon.

There is a sede that is called discrecion and
yf a husbunde haue of that sede and myn-
gle it amonge his other cornes, they wyl
growe muche the better, for that sede wyl tell hym
how many castes of corne euery lande oughte to
haue. And a yonge husbunde & maye fortune some
olde husbunde haue not suffycient of that sede, &
he that lacketh let hym borrow of his neighbours
that haue. And his neighbours be unkynd if they
wyl not lende this yonge husbunde parte of this
sede

seede, for this seede of dyscrecion haue a wonders
 propertie, for the more that is taken of or lente of
 the more it is. And therfore me semeth it should be
 more spirituall then temporall, wherein is a greates
 diuersite. For a temporall thyng the more it is de
 uided the more it is (Verbi gratia) For ensample
 I put case, a wyfe byng a losse of breade to the
 church to make holy breade of, whē it is cut in ma
 ny small peces and holy breade made thereof, there
 may be so many men, women, and chyldren in the
 churche, that by that tyme that the priest hath delt
 to euery one of them a lytle peece, there shall neuer
 a crone be lesse in the hamper. And a spirituall
 thing is as Patre nostre: or prayer that any man
 can say, let hym teach it to .xx. a. L. or to a M. pec
 is the prayer neuer the lesse but muche more. And
 so this seede of dyscrecion is but wysdome and rea
 son, and he that hath wysdome, reason and dyscre
 sion may teache it, and informe other men as he is
 bounde to do: wherein ye shall haue thanke of god
 and he doth but as god hath commaunded hym by
 his gospel (Quod gratis accepistis gratis date,)
 that thyng that ye take frely gyue it frelye againe
 and yet shall ye haue neuer the lesse.

¶ Howe al maner of corne should be sowed.

But yet me thinke it is necessarye to declare
 howe all maner of corne shoulde be sowed
 and howe muche vpon an acre mooste com
 menlye, and fyrste of pees and beanes. An acre of
 grounde by the statute that is to saye. xvi. fote & a
 halfe to the perch or pol, foure perches to an acre
 in bredth & xl perches to an acre in lengthe, maye
 be metely wel sowed with two London bushels of
 pees & which is but two strykes in other places
 And

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and yf there be the fourth parte beanes, then wyl
it haue halfe a London buschell more, and yf it be
halfe beanes it wyl haue thre London buschels,
and more, yf it be of beanes it wyl haue.iiii. Lon-
don buschels fullpe, & that is halfe a quarter. Be-
cause the beanes be great and growe vp streight
and do not spiede and go abroad as pees do. An
acre of good beanes is worth an acre and a halfe
of good pees, bycause there wyl be more buschels
And the best properte that longeth to a good bus-
band, is to sow all maner of cozne thych ynoughe
and specially beanes oz barley, for comenly they
be sowne vpon ranke grounde, and good ground
wyl haue the burthen of cozne and of wood. And
muche plowing and harrowinge hathe an acre
of grounde, and sowe there vpon but one buschell
and he sowed.iiii. buschels. And vndouted one
buschel may not geue so muche cozne agayne as y
four buschels, though the thre buschels that he so-
wed more be allowed and set apart. And one bus-
shell & an halfe of whyte pees oz grene pees, wyl
sowe as mache ground as.ii. buschels of grey pees
and that is bycause they be so small the husbände
nede not to take so greate an handfull. In some co-
ntreys they begyne to sowe pees sone after Chryst-
mas, and in some places they sowe both pees and
beanes vnderforow, and those of reason muste be
sowen be tyme. But for the moost general tpe to
begyn sone after Candelmas is good season, so
that they be sowen oz the begynnynge of marche
oz sone vpon. And specially let them be sowen in
the olde of the mone. For the oppnyon of old hus-
bandes is, that they shoulde the better rod and the
soner be rypp. But I speake not of hasty pees for
they

they be sown befoze Christmas. &c.

To sowe barley.

Every good husband hath his barley sallow well donged and lying rygged all the depe & colde of wynter, the whiche ryggyng make the land to be drye, & the dongyng maketh it to be melowe and ranke. And yf a drye season come befoze Candelmass, or sone after, it woulde be caste downe, and water forowed betwene the landes that the wete reste not in the rayne, and in the begynnyng of Marche rygge it vp agayne, and to sowe in cuery acre fyue London bushels, or. iiii. at the least, and some yeris it maye so fortune that there cometh no seasonable wether befoze marche to plowe his barlye erth. And as sone as he hath sown his pees and beanes, then let hym cast hys barley earth and shortly after to rigge it again, so that it be sown befoze Apryl. And yf the yere time be past, then sowe it vpon the castynge. It is to be knowen that there be thre maner of barleys, that is to say, sprot barley, long care, and beare barley that some men call byg. Sprot barley hath a flat eare most comenly. iiii. quarters of an ynche brode and iiii. ynches longe, & the cornes be verye great and whyte, & it is the beste barley. Long care hath a flat eare halfe an ynche brode and foure ynches & moze of length. But the corne is not so greate nor so whyte, and soner it wyll tourne and growe to the otes. Beare barley or byge wolde be sown vpon lyghte and drye grounde, and hath an eare. iiii. ynches of lengthe or moze sette foure square lyke peke wheate smal cornes & lytle flour. And that is the worst barley, and. iiii. London bushels are sufficient for on acre. And in some countreys

W. i.

they

The booke

They do not sowe theyr barley tyll May, and that is moſte commonly vpon grauell or ſandy ground. But that barley generallye is neuer ſo good as þat that is ſowen in March. For if it be verye dry we ther after it be ſowen, that corne that lyeth aboue lyeth drye and hath no moyſture, and that, that lyeth vnderneath cometh vp, & when rayne cometh, then ſpcedeth that, that lyeth aboue, and oftymes it is grene when the other is ripe, and when it is thyeſhen there is muche lyghte corne. &c.

¶ To ſowe otes.

And in Marche is tyme to ſowe otes, and ſpecially vpon light grounde and drye, howe be it they wyll grow on wetter grounde the any corne els for wete grounde is good for no maner of corne, and the London buſhels wyll ſowe an acre. And it is to beknownen that there be thre maner of otes, that is to ſay, red otes, blacke otes and roughe otes. Red otes are the beſte otes, whē they be threſhed they bee yelowe in the buſhell, & very good to make otemeale of. Blacke otes are as greate as they bee, but they haue not ſo muche floure in them, for they haue a thyecker huſke and alſo they be not ſo good to make otemeale. The rough otes be the worſte otes, and it quyeteth not the coſte to ſowe them. They be very light & haue longe tayles, wherby they wyll hange eache one to other. All theſe maner of otes weareth ground very ſore & maketh it to be quyeke. A ponge huſband ought to take hede howe thyecke he ſoweth al maner of corne two or thre yeres, and to ſe howe it cometh vp, & whether it be thyecke pnowe or not and yf it be to thynne, ſowe thyecker the nexte yere and yf it be well, holde hys handes there other yeres, and

res, and if it be co thynne, let hym remember hym selfe whether it be for the vnseasonableness of the wether or feare of thynne sowinge, and so his wisdom and discrecion must decerne it

To harrowe al manner of cornes.

Now these landes bee plowed and the cornes sown, it is conuenient that they bee well harrowed, or els crows, doves, and other byrdes will cate and beare away the cornes. It is vsed in many countreys husbandes to haue an ore harrowe, the whyche is made of fyre small peces of tyMBER called harrowe bulles, made eyther of ash or oke, they be two yardes longe, and as muche as the smal of a mans legge, and haue thottes of wood put thoro' them like lathes and in euery bulle are fyre sharpe peces of yron called harrowe tyndes, set somewhat a slope forwarde, and the formost dote muste bee hygger then the other because the fote teame shalbe fastened to the same with a shakyl or a with to drawe by. This harrowe is good to breake the great clottes, and to make muche mold, & then the horse harrowes to come, after to make the clottes smaller, to laye the grounde euen. It is a great labour and paine to the oren to goo to harrowe for they were better to go to the plough two daies then to harrow one day. It is an olde sayinge the ore is neuer wo tylt be to the harrow go. And it is bicause it goeth by twytches, and not alwaye after one draughte.

The horse harrowe is made of fyue bulles, and passe not an elne of lengthe, and not so muche as the other but they be lyke slopted and tynded. And when the corne is wel couered the it is harrowed ynough. There be horse harrowes y haue tundes

The boke

of woode, and those be vled much about Rippon
and suche other places where be many border sto-
nes, for these stones wolde were the yron to sone.
And those ryndes be most comenly of the grounde
ende of a ponge althe, and they be moze then a fote
longe in the begynnyng & stande as muche about
the harrow as beneth. And as they were or bzeake
they dyue them downe lower, and they would be
made longe befoze er they bee occupied that they
be dyue, for then they shall endure & last muche bet-
ter, and stycke the faster. The hoxses þ shall drawe
these harrowes muste he wel kepte, and shodde, or
els they wyll bee sone tyred, and soze beate þ they
may not drawe. They must haue hombers or col-
lers, holmes wythed about theyr neckes, tresses
to drawe by, and a swyngle tree to holde the tress-
es abrode, and a togewith to be betwene the swin-
gle tree & the harrow. And yf the barley ground wil
not bzeake with harrowes but be clotty, it would
be beaten wyth malles, & not streighte downe, for
then they beate the cozne in to the earthe. And yf
they beate the clotte on the syde it wyll the better
bzeake. And the clotte will lye lyght that the cozne
maye lyghtly come vp. And they vse to role theyr
barley ground after a houre of rayne, to make
the grounde enen to mow. &c.

¶ To fallowe.

NOwe these husbandes haue sowne theyr
rees, beanes : barleye & otes and harowed
them, it is best tyme to fallowe in the later
ende of March and Apryl, for wheate, rye,
& barley. And let the husband do the best he can to
plow a brode fowme & a depe, so that he turne it
cleane & lay it flat þ it erre not on edge, the whiche
shall

shall bestrope all the thyssles and wedes. For the depar and the broder that it goeth the moze newe molde and the greater clottes shall ye haue, and the greater clottes, the better wheate, for the clottes kepe the wheate warme al the wynter, and at Marche they wyll melte and breake, and fall in many small peces, the whych is a newe dongynge and refreshynge of the cozne. And also there shall but lyttle wedes grow vpon the salowes þare sallowed for the ploughe goeth vnderne the rote of all maner of wedes & turned þrote vpyward þ it may not growe. And yf the lande be sallowed in wynter tyme it is farre the worse for thye pryncipall causes. One is al the rayne that cometh shall wast the lande & dryue awaye the donge and the good molde that the lande shall be muche worse. Another cause the raine shall beat the lande so flakke it so harde together that and a drye Maye come, it wyll be to harde to stere in the moneth of June. And the thyrde cause is the wedes shall take suche rote er stiring time come, that they wyl not be cleane turned vnderneath, þ whiche shall be great hurte to the cozne when it shall be sowne, & specially in the tyme of wedynge of the same, & for anye other thyng make a depe hollow forow in the rige of the lande, and loke well thou rest balke it not, for & thou do, there wyll be manye thyssles, & then thou shalt not make a cleane ryge at the fyrst sturyng, and therefore it must nedes be depe plowed, or els that shall not turne the wedes cleane.

Co cary out donge or muke and to spred it.

Ad in the latter ende of Apryl and the begynnyng of maye, is tyme to cary out his donge or muke & to laye it vpon his bar-

The boke

ley grounde. And where he hath barley this yere,
sowe it with wheate or rye the nexte tyme it is fal-
lowed: and so shal he mucke al his landes ouer at
euery seconde fallowe. But that husbande that ca-
rynne the meanes to cary out his donge, & do laye
it vpon his land after it be ones stirred, it is much
better then to laye it vpon his fallowe for dyuers
causes. One is, yf it be layed vpon his fallowe all
that falleth in the hollowe rygge shal do lytle
good, for whē it is rygged agayne, it lyeth so depe
in the earth it wyl not be plowed vp agayne, ex-
cepte that when he hath spredde it. That he wyl
with a houyll or a spade caste out all that is fal-
len in the rygge. And yf it be layed vpon the stur-
rynge, at euery plowynge it shal medle the donge
and the earth togyther, the whiche shal cause the
coyne muche better to growe and encrease, and in
some places they lode not their donge tyl haruest
be done, & that is vsed in the farther syde of War-
bichyre called Scareldale, Balonchyre, & so north-
warde towarde Nozke and Wyppon, and that I
call better then vpon the fallowe and specially for
barley, but vpon the fyrste sturryinge is beste for
wheate and rye, and that his donge be layed vpon
small heapes nygh togyther and to sprede it euery
ly and to leaue no donge there as the mucke heap
stode, for the moystnes of the donge shal cause the
grounde to be ranke ynough. And yf it be medled
with earth as sholynge and suche other, it wyl
last the longer & better for barley then for wheate
or rye, bycause of weeds. Horse donge is þe worst
donge that is. The dong of al maner catel þe chere
their cud is very good, & the dong of doves is best
but it muste be layed vpon þe grounde very thynne

To set out the shepe folde.

Also it is tyme to set out the shepe folde in May and to set it vpon the rye grounde yf thou haue any, & to styte it euery moorning or nyght, and in the moorning when he cometh to his folde, let not his shepe out anone but reple them vp & let them stande styl a good season, that they may donge and pyss. And go amonge them to se whether any of them haue any mathes or be scabbed, and se them thre or foure tymes vpo the one spde and as ofte on the other spde. And when the kelles be gone besyde the grounde, then let the out of the folde, and dyue them to the soundeste place of the felde. But he that hath a falowe feld seuerall to hym selfe, let him occupye no folde for foldynge of shepe maketh them scabbed, & byderth mathes: and when a storme of yll wether cometh in the nyght they can not stye nor go awaye, and that appeyeth them sore of theyr fleshe. But let that man that hath suche a seuerall falowe feld let hym dyue .xx. .xxx. or .xl. stakes accordyng to the number of his shepe vpon hys falowe where he wolde set his folde, and specially in the farthest parte of the feld, from thence as they came in, for the goynge vpo doth moche good. And let the shep herde bynge his shepe to the stakes and the shepe wyl rub them on the stakes. And let the sheparde go aboute them tyll they be set, & thus serue them ii. or thre nyghtes, and they wyl folowe those stakes as he styeth them and sty by them. And yf any yll wether come they wyl ryle vp: & go to the hedge, and this maner of foldynge shall byde no mathes nor scabbe nor appeye the of their fleshe & shalbe greate sauegarde to the shepe for rottyng

The boke

and in the morninge put them out of their pasture and þ shalt not nede to by any hurdels nor shepe stekes, but howe ye shall salue them or dresse them ye shal vnderstande in the chapyter of shepe after

C To cary wood and other necessaryes.

A And in May when thou haste salowed the grounde and set out thy shepe folde and carped oute thy donge or mucke, yf thou haue anye wood, cole, or tymber to carpe, or suche other busynesse, that muste nedes be done with the carte or wayne, then is time to do it. For then the waye is lyke to be fayre and drye, & the dayes longc, and that tyme the husbande hath leest to do in husban drye. Paraduecture I set one thyng to be done at one tyme of the yere, and yf the husband should do it, it shoulde be a greater losse to hym in another thinge. Wherefore it is most conuenient to do that thyng fyrste that is most profitable to hym, and as lone as he can, to do the other labour. &c.

C To knowe diuers maner of wedes.

In the latter ende of May and the begynnyng of June, is tyme to wede thy cozne. There bee diuers maner of wedes, as thistles, kedlockes, dockes, cockedake, barnolde, guldres, hadods, dog fenel, mathes, terre, & dyuers other small wedes, But these be they that greue moste. The thistles is an yll wede rough and sharpe to handle, & frea- terth awaye the coznes ynghe it, & causeth the shea- rers not to weere cleane. Kedlockes hath a lefe like rapes, and beareth a yelow floure & is an yll wede and groweth in all maner of cozne and hath small coddes, and groweth lyke mustarde seede. Dockes haue a brode leafe and dyuers hyghe spryes & very small seede i the top. Cockhole hath a longe small leafe

lease & wyll beare. v. oz. vi. floures purple colloure
 as brode as a grote, & the sede is rounde & blacke
 and may well bee suffred in breade cozne but not i
 sede, for there in is muche flour. Dyacke is lyke vn
 to rye tyll it begynne to sede, & it hathe many sedes
 lyke fenell sedes and hangeth downward, and it
 may well be suffred in breade, for there is muche
 flour in the sede, & it is an opinion that it cometh
 of rye. &c. Dervolde groweth vp streyghte lyke an
 hye grasse, and hath long sedes on eather syde the
 sterre, & there is muche flour in the sede, and gro
 weth muche amonge barley, & it is sayde that it co
 meth of smal barley. Goldes hath a thoste iagged
 lease and groweth halfe a yerde hygh & hath a ye
 lowe flour as brode as a grote, & is an yll wede &
 groweth comenly in barley, & pees. Hawdod hath
 a blew flour & a fewe lytle leaues and hath fyue
 oz syxe bzaunches floured in the top, & growethe
 comenly in rye vpon leane grounde, and doth litle
 hurte. Dogfenell and mathes is both one, & in the
 comyng vp is lyke scnell, & beareth many whyte
 floures with a yelow sede, & it is the worste wede
 that is excepte terre, and it cometh most comenlye
 when great wete cometh thortly after the cozne be
 lowen. Terre is the worst wede, & it neuer doethe
 apere tyll the moneth of June and speccally whē
 there is a great wete i the mone oz a lytle befoze &
 groweth mooste in rye, and it groweth lyke fitches
 but it is muche smaller, & it will growe as hye as
 the cozne and with the weighte therof it pulleth y
 cozne flat to the earth & createth the cares awaye.
 Wherefoze I haue sene husbandes mows downe
 the cozne & it to gether And also with sharp hokes
 to repe it as they do pees & make it dype, & then it

The booke

wyll be good fodder. There be other wedes not spoken of, as dee, netels, dodder and suche other do moche harme.

Howe to wede cozne.

Nowe it wolde be knowen howe these coznes shuld be weded: þe chiefe instrumente to wede this is a paier of tounzes made of wod and in the farther end it is nicked to hold þe wede faster, & after a thoure of rayne it is beste wedyng for then they maye be pulled vp by the rotes, and then it cometh neuer agayne, and yf it be dyre we tye the must ye haue a wedyng hoke. This socket set vpon a lytle staffe a yarde longe. And this hoke wolde be wel steled and grounde sharpe both beynde and befoze. And in his other hande he hath a forked stycke a yarde long and with his forked stycke he putteth the wede from hym and he putteth the hoke beyonde the rote of the wede & putteth it to hym & cutteth the wede faste by the erthe and with his hoke he taketh vp the wede, & casteth it in the rayne and yf the rayne be ful of cozne it is better to stande styl when it is cut & wydded but let hym beware þe he treade not to muche vpon the cozne and specially after he be hot, and when he cutteth the wede that he cut not the cozne, and therfoze the hoke wolde not passe an ynch wyde. And when the wede is so thorte that he can not with his forked stycke put it from hym and with the hoke pull it to hym, then muste he set his hoke vpon the wede fast by the earth, and put it from hym, and so shal he cut it cleane. And with these ii. instrumentes he shall neuer stoupe to his worke, dogfenel, golde, mathes, and kedlokes are yll to wede after this maner, they grow vpon so many braunches

braunches harde by the earth & therefore they vse moost to pul them vp with their handes, but loke well that they pul not vp the corne withal, as for terre there wyl no wedynge serue.

The fyrst sturpyng.

Also in June is tyme to rygge by the fallowe, the whiche is called the fyrst sturpyng and to plow it as depe as he can for to turne the rootes of the wedes byward that the sunne and the dye wether maye kyll them.

And a husbände can not conueniently plowe his lande and lode out hys donge bothe vpon a daye with one draught of beastes, but a husbände may well lode out hys donge before none, and to lode haye or corne at after none, or he maye plowe before none, and lode haye or corne after none with the same draughte, and no hurte to the cattell, by cause in lodyng of hey or corne the catel is alway eatynge or beptynge, and so they can not do in lodyng of donge and plowynge.

To mowe grasse.

Also in the later ende of June is tyme to be gynn to mow yf thy medow be wel growen, but howe so euer they be growen in Iulys they must nedes mowe for dyuers causes. One is it is not conuenient to haue hey & corne both in occupaciō at one tyme. Another is the yonger & the greener that the grasse is, the softer and sweeter it wyl be when it is hey, but it wyl haue the more wyddynge, and the elder the grasse is, the harder and dryer it is, and the worse for all maner of cattell, for the sedes be fallen the whiche is in maner of prouander, and it is the harder to cate and to shewe. And another cause yf dye wether come it wyl

The booke

wyll dye and burne vpon the grounde & wast it a-
waye. Take hede thy mower mow cleane & holde
downe the hynder hand of his sithe, that he do not
cudent the grasse, and to mowe his swayth cleane
thorow to that, that was last mowen before, that
he leaue not a man betwene, & specially in the co-
mmon medow but in the seuerall medow it maketh
the lesse charge, and that the moldywarps hylles
be spred and the styckes cleane pycked out of thy
medowe in Apryl or the begynnyng of Maye.

How forks and rakes should be made

A Good husbände hathc hys forks & rakes
made ready in the wynter before, and they
would be gotte betwene Michelmas and
Martynmasse, and bepked, and set euen to lye vp-
ryght in thy hande, and then they wyll be harde,
stiffe, and dye. And when the husbände sitteth by
the fyre & hathc nothyng to do, then may he make
them redy, & toth the rake with dry wythy woode
and boze the holes with his wymbble both aboue
and vnder, and dyue the teth vpwarde faste and
harde, & then wedge them aboue with dye woode
of oke, for that is harde, and wyll dye and neuer
come oute. And if he get them in lay tyme, all the
baakng & dyeng that can be had shall not make
them harde, & styffe, but wyl alwaye be plyinge for
they be most commenly made of hasel and withy, &
those be the fyrste trees that blome & specially haz-
sell, for it beginneth to blome as sone as the leafe
is fallen, & yf the rake be made of grene wood the
heade wyll not abyde vpon the steale & the teth wyl
fal out when he hath moste nede of them, & let hys
wozke and lose much hey. And se that thy rake &
forkc lye vpryght in thy hand, for & p one ende of
thy

Thy rake oz the side of thy forke hāge downward
then they be not hanlome nor easy to worke with

To tedde and make heye.

When thy medowes be mowed, they wolde
be wel tedded & layed vpon the euē ground
& if the grasse be very thicke it would be
shaken with hādes oz with a chozte ppeforke, for
good tedding is chese poynt to make good hey for
then it shal be wyddred al like oz els not: & when
it is wel wyddred on the ouer syde and dyde, then
turne it cleane befoze noone as sone as the dew is
gone. And yf thou dare trust the wether then let it
lye so al nyght, & on the next daye turne it againe
befoze none, & towarde nighte make it windrowes
and then in small hey cockes, and so to stand one
nyght at the leste and swete, & on the nexte saye
daye cast it abrode agayne & turne it ones oz twise
& then make it in greater hey cockes: & to stande
so one nighte oz moze, that it may vngiue & swete
for & it sweate not in the hey cockes it wil swete
in the mowe, & then it wyl be dusty & not holsome
for horse, beastes, nor shepe. And when it standeth
in the cockes it is better to lode and the moze hey
maye be loded at a lode and the faster it wyl lye.

Whiche hey cometh of a grasse called crofote, and
groweth flat after the earth, & beareth a yelowc
floure halfe a yarde hygh and moze: & hath manye
knottes towarde the rote, & it is the beste hey for
horses and beastes, & the swetest yf it be well got
but it wil haue muche moze wyddryng then other
hey, for els he wyl bee yfse hymselfe & ware hote
& after dusty. And for to knowe whē it is wyddred
ynough make a lytle rope of the same yf ye thynke
shoulde be most grenest, & twyne it as harde toge-
ther

The booke

ther betwene your handes as ye can, and so being harde twined let one take a knyfe and cut it faste by youre hande, and the knottes wyl be moyste yf it be not drye ynough. Shorte haye and ley hay is good for shepe, and al manner of cattell yf it be well gette. And man maye speake of makynge of hey, and gettyng of corne, but God dyspoſeth and ordereth all thynges.

Howe rye shoulde be thorne.

And in the later ende of July or the begynnyng of August is tyme to sheare rye the which wolde be thorne cleane & fast bounde. And in some places they mowe it, & which is not so good to the husbandes profyt, but it is the sooner done. For when it is mowen it wyl not be so fast bounde, and he can not gather it so cleane but there wyl be much lost, and taketh more com in & barne then thorne corne doth. And also it wyl not kepe nor saue it selfe fro rayne or yll wether when it standeth in the couer as & thorne corne wyl do.

Howe to sheare wheat.

Wheat wolde be thorne cleane & hard bounden in lyke maner, but for a general rule take good hede that the shearers of al manner of wheat corne cast not by theyr handes hastily for then all the lose corne and the strawes that he holdeth not in hys hande flyeth ouer hys heed and are lost, and also it wyl pull of the cares, and speyallye of the cornes & be verpe rype. In some places they wyl sheare theyr corne hygh, to the entente to mowe theyr stuble, eyther to thacke or to bren yf they so do they haue greate cause to take good hede of the shearers: for if & cares of the corne croke downe to the erth, if the shearer take not good hede
and

and put by the care of he cut the stray as many eares as be vnder his hoke of cycle fall to the earth and be losse, and when they mowe the stouuble it is greate hyndraunce to the vrosypte of the ground And in Domesleschyre about zeicester and Warrak, they do sheare theyr wheate verpe lowe, and all the wheate strawe that they purpose to make thacke of, they do not threche it, but cutte of the eares and hynde it in sheaves and call it rede, and therewith they thacke theyr houses. And if it be a newe house they thacke it vnder theyr foote, the whiche is the beste and the surest thachynge that can be of strawe, for crows and doves shall neuer hurte it.

C To mowe and sheare barley & otes.

Barley and otes be most comenly mowen and by a man or a womā folowinge the mower with a hande rake halfe a yarde longe with viii. or viii. teth in his lefte hand & a spale in the ryghte hande, & with the rake he gathereth as muche as wyl make a shefe. And then he taketh the barley or otes by the toppes & pulleth out as muche as wyl make a bande and casteth the bande from him on the lande, and with his rake and his sickle taketh vp the barley or otes, and layeth them vpon the bande, and so the barley lyeth vnbounde thre or foure dayes if it be saye wether, & then to hynde it. And when the barley is led away, the lade must be raked, or els there wyl be much cozne lost, & yf the barley or otes lye they must nedes be thorne.

C To reape or mowe pees and beanes.

Pees and beanes be most comenly laste reaped or mowē of dyuers maners, some wyl spels, some wyl hokes, & some with staffehokes And

The boke

And in some places they laye them on repes, & whē they be dry they lay them together on hrapes like hye cokes and neuer bynde them. But y^e best way is when the repes bee drye to bynde them, & to set them on the ryge of y^e landes thye sheues togyther mowers geld not your beanes, y^e is to say to cut y^e beanes so hie that y^e nethermost cod grow styll on the stalk, & when they be bound they are the more redier to lode & unlode, to make areke & to take fro the mowe to thych. And so be not the repes.

Nowe all maner of cornes shulde be tithed. Nowe all these cornes before specified, be thorne, mowed, reaped, bounden vp, & layd vpon the rygge on the land. Then let the husband take hede of gods commandement, & lee hym go to the ende of hys lande & begyn & tel, ix. sheues and let him cast out the x. these iⁿ the name of god & so to peruse from lande to lande, tyl he haue truly tithed all his corne. And beware & take hede of the saying of our Lord by his prophet Malachias the which sayth: (Quia mihi nō dedisti decimas et primicias idcirco in fame & penuria males dicti estis) That is to say, because ye haue not giuen to me youre tythes & youre fyrste frutes, therefore ye be cursed and punyshed with hunger & penury. And accordyng to that saynt Austen sayeth Da decimas alioquin intides in decimam partem angelorum qui de celo conuerunt infernum. That is to say: gyue thye tythes, truly, or els y^e shalt fall amonge the tenth part of angels y^e fell from heuē into hell, the which is an hard worde to euery mā that ought to gyue tythes, & doth not gyue them truly. But saynt austen sayth a cōfortable word agayn to thē y^e gyue theyr tythes truly, that is to say

(Decime sunt tributa egentium animarum)
 Tythes are tybutes oz rewardes to neddy soules,
 and further he sayeth. Si decimam dederis non
 solum habundantiā fructuum recipies, sed etiam
 sanitatem corporis et anime consequeris.) The
 whiche is to saye, yf thou haue geuen the tythes
 truly thou shalte not onelye receyue the profyt &
 the habundaunce of goodes, but also helth of body
 and soule shall folowe. Woulde God that euerye
 man knewe the harde worde of our Lorde by his
 prophet Malachias, and also yf comfortable wor-
 des of the holy saynt Austen. For then woulde A
 truste verely, the tythes shoulde be truly geuen.

¶ Howe all maner of coyne shoulde be couered.
Now these coynes be shorne and bounde &
 the tithe cast oute, it is time to couer the.
 Shooke them oz halfe throue theym, but co-
 uering is the best way of al maner of white coyne.
 And that is to set foure sheues of one syde, & foure
 sheues on the other syde & two sheues aboue of y
 gretest bounden hard nigh to the nether ende, the
 which muste be set bywarde, & the top down ward
 spreade a brode to couer al y other sheues. And they
 wyll stande best in wynde and saue them selfe best
 in rayne, and they woulde be set on the ryge of the
 lande and the syde sheues to leane together in the
 toppes and wyde at the grounde, that the wynde
 maye go throughe to drye them, Pees and beanes
 woulde be set on the ryge of the land. iii. sheues to
 gather the toppes bywarde and wythen together
 and wyde benethe y they maye the better drye.

¶ To lode coyne and mowe it.

When all these coynes bee drye and withered
 ynough, then lode them into the barne and

The booke

saye etierpe corne by it selfe. And if it be a wefe hat
uest make manye mowes, yf thou haue not hou-
singe ynough, then it is better to lay thy pees and
beanes without vpo a reke then other corne and
it is better vpon a scabbolde then vpon the ground
for then it must be well hedged, for swyne and cat-
tell and the grounde wyll rotte the bothome, and
the scabbolde saueth both hedgyng and rotyng
but they must be well couered both. And the hus-
bande may set shepe or cattell vnder the same scab-
bolde, and wyll serue hym in stede of an house, yf
it be well and surely made. &c.

The seconde sturpyng.

In August and the begynnyng of Septemb^r
is tyme to make his seconde sturpyng, & most
comenly it is cast downe & plowed amayne for
row not to depe, nor to eb, so he turne it cleue. And
yf it be caste it wold be water forowed bitwene y
landes there as the rayne shuld be, & it wyll be the
drier when the lande shoulde be sowne. And yf the
landes lye hygh in the ryge and hygh at the rayne
and lowe in the mydes of the syde that the water
maye not run easely into the rayne, as I se dayly
in many places. The let y husband set his plough
thre or foure fote from the ryge, & cast all the ryge
on bothe sydes, and when the ryge is caste, set his
plough there as he began & by the remnaut of the
lande and so is the land both caste and rygged &
all at onc plowpyng. And this shal cause the lande
to lye rounde when it is sowne at the nexte tyme
and then shal it not drowne the corne.

To sowe wheate and rye.

Aboute Wythacmas is tyme to sowe both
wheate & rye, wheate is most comenly sowe
vnde

vnder the fowle, that is to say caste it vpon the
 falowe and then plowe it vnder. And in some pla
 ces they sow theyr wheate vpon theyr pees stub
 ble, the whiche is neuer so good as that, that is
 sown vpon the falowe, and that is vben where
 they make falow in a felde euery fourthe yere. And
 in Essex they vse to haue a chylde to go in the fow
 row before the horses or oren, with a bagge, or a
 hopper full of coine, and he taketh hys handfull
 of coine, by lytle and lytell casteth it in the sowed
 fowle. He semeth that chylde ought to haue
 muche discretion. Howbeit there is muche good
 coine, & rye is moste commonly sown about & ha
 rowed, & ii. London bushels of wheate and rye w
 sowe an acre. Some grounde is good for wheate,
 some for rye, & some is good for bothe & vpon the
 grounde sowe blinde coine, that is both wheate
 & rye, whiche is the surest coine of growinge & good
 for the husbandes houtholde. And thys wheate
 shalbe medled w rye must be suche wheate, as wyl
 sone be rype, and y is flaren wheate, poldered wheate
 or whyte wheate. And ye shall vnderstande that
 there be dyuers maners of wheates, flaren wheate
 hath a yelow eare and bare without anyz, and is
 the byghtest wheate in the bushell, and wyl make
 the whyttest breade, and it wyl weare the ground
 sope, and is small strawe and growe very thicke,
 & is but smalle coine. Poldered wheate hath no any
 thicke sat in the eare, and wyl sone fal out and is
 greater coine and wyl make white breade, whyte
 wheate is lyke poldered wheate in the bushell but it
 hath anyz & the eare is foure square & wyl make
 whyte breade. And in Essex they cal flaren wheate
 white wheate. Bede wheate hath a flat eare an ynk

The boke

brode full of anys and is the greatest corne and the broadest blade & the greatest strawe, & wil make whyte breade & is the ruddest of colour in the busshell englyshe wheate hathe a dun eare fewe anys or none, and is the worst wheat saue perke wheat. Perke wheat hath a red eare full of anis thyn set and ofte tymes it is syntred, that is to saye small corne wyngled and dyed & will not make whyte breade, but it wyll growe vpon colde grounde.

Co threche and wynnow corne.

Thy wheat and rye that thou shalt sowe then to be very cleane of weede, and therfore or thou threche thy corne opē thy sheues and pryke oute al maner of wedes and thē threche it and wynnow it cleane, and so shalt thou haue good cleane corne an other yere. And in some countreys about London specially, and in essex & Kent they do fan theyr corne, the which is a very good gife and a great sauegard for chedying of the corne. And whē thou shalt sell it, yf it be well wynnowed or land, it wyll be solde the derer, and the lyghte corne wil serue the husbände in hys house.

Co seuer peces, beanes, and fytches.

Whē thou hast threched thy peces and beanes after they be wynnowed, and or thou shalt sowe them or sel them let thē be well reed w sines, and seuge in iii partes þ great fro the smal, and thou shalt get in euery quarter a London bushel or there about. For the smal corne lyeth in the holowe and voyde places of the greete beanes, and yet shall the great beanes be solde as dere as they were altogether, or derer, as a manne may proue by a familiar example. Let o mā bye a C. hearynge two herynges for a penny and another

ther. **T**herpnyges. iiii. for a penny, and let hym sell these ii. **E**. herpnyges agayne. v. herpnyges for ii. d. now hathe he lost. iiii. d. for. **E**. herpnyges. ii. for. d. cost. v. s. and. **E**. heringe. iiii. for a penny cost. iii. s. and. iiii. d. the which is. viii. shillinges and. iiii. d. & when he selleth. v. hearpnyges for ii. d. xx. hearinges cometh but to. viii. d. & there is but. xii. scope hearpnyges, and that is but. xii. grotes and. xii. grotes and that cometh but to. viii. s. and so he hath losse iiii. d. & it is bycause there be not so many bargaynes, for in the byeng of these. **E**. hearinges there be. v. scope bargaynes. And in the sellynge of the same there be but. xlviii. bargaynes, & so is there losse. x. hearpnyges, the which wolde haue ben two bargaynes mo, and tha it had bene euen and mete And therfore he that byeth grose sale, & retayleth must nedes be a winner, and so shalt thou be a losser yf thou sell thy pces, beanes, and fytches togither, for then thou lovest grose sale. And yf thou scuer them in thre partes, then thou doest retayle, whereby thou shalt wyne.

Of shepe and what tyme of the yere the rammes should be put to the ewes.

A husbände can not well thryue by hys corne without he hathe other catell nor by hys catel without corne, for els he shalbe a byer, a borrower, or a begger, & bycause that shepe in myne opinion is the most profitablest catel that a man can haue, therfore I purpose to speke first of shepe. Then first it is to be knowen what time thou shalt put the rāme to thy ewes, and therein I make a distinccon, for every man may not put to theyr rāmes all at one tyme, for and they do, there wyl be great hurte & losse, for that man that hathe

E. iii.

the

The booke

the best chepe pasture for wynter, and sone spynt
gynge in the begynnynge of the yere, he maye suffre
his rāmes to go with his ewes al tūmes of yere,
to blyssome or ryde when they wil, but for the com-
men pasture it is tyme to put to his rāmes at the
Exaltation of the holycrosse, for then the buche
goeth to the rotte, and so wolde the ram. But for
the comen husbande that hath no pasture but the
comen felde. It is tyme ynough at the feast of
saynt Michael the archangel. And for the pooze
husbande of the Deche or such other, that dwel in
hilly & high grounde that haue no pastures nor co-
mon felde, but alonly the comen heth. Symon &
Judeas day is good tyme for them, and this is the
reason why. An ewe goeth with lambe. xx. wekes,
and shall craue her lambe in the. xxi. weke, & yf she
haue not conuenient new grasse to eate, she maye
not giue her lambe mylke, and for want of mylke
there be many lamber perished & lost, and also for
pouertie the dammes wil lacke milke and forsake
their lamber, and so often tūmes they dye both in
suche harde countreys.

¶ To make an ewe to loue her lambe.

If thy ewe haue mylke and wyl not loue her
lambe put her in a narrow place made of boz-
des or of smoth tronse a yerde wide and put the
lambe to her & socle it, & if the ewe smite the lambe
with her heed, bynde her heed with a hey repe or
corde to the spde of the pen, and yf he wyl not
stande side longe cal the ewe & gyue her a yttle hey
and tye a dog by her that she maye se hym, & thys
wyl make her to loue her lambe shortly. And yf
thou haue a lambe dead wherof the damme hath
much mylke, tye that lambe & tye that skyn vpon
another

another lābes backe that hath a soyye dāme with
lytell mylke, & put the good ewe & that lambe to ge-
ther in the pen, & in one hour the wyl loue þe lambe
and thē thou may take thy soyye weke ewe away, &
put her in another place, & by this meanes þe may
fortune to saue her lyfe and thy lambes lothe.

¶ What tyme lambes shuld be weyned.

In some places they neuer seuer theyr lambes
from theyr dammes and that is for two causes.
1. One is in the best pasture where the rams go
alway with theyr ewes there it needeth not, for the
dams wyl waxe dyye & wayne theyr lambes them-
selfe. Another cause is, he that hath no seuerall &
sounge pasture to put his lambes vnto whē they
shoulde be wayned, he muste eyther sell them or let
them souke as long as the dams wyl suffre thē
and it is a comen sayeng that the lambe shall not
rotte as long as it sowketh, excepte the damme
wante meat. But he that hath seuerall and sounge
pasture it is tyme to wayne theyr lambes when
they be .xvi. wekes old or .xviii. at the farthest and
the better shall the ewe take the rame againe And
the poore man of the Decke countrey and suche
other places where they vse to mylke theyr ewes,
they vse to wayne theyr lambes at twelue wekes
olde, and to mylke theyr ewes fyue or syxe wekes.
2. But those lambes be neuer so good as the o-
ther that souke longe and haue meate ynough.

¶ To drawe shepe & seuer thē in druers partes.

Then thou graspe that haste many shepe in
thy pastures, it is conueniente for the to
haue a shepefolde made wth a good hedge or a
pale, the whiche wil receyue all thy shepe safely &
go in one pasture in a dyye place, and adioynynge

¶ iii.

to the

The boke

to the ende of the same, make another lytle folde that wyll receyue: lxxx. shepe or mo, & bothe those folke must haue cyther of them a gate into cythe pasture, and at the endz of that folde make another lytle folde that wyll receyue. xl. shepe or moo, and betwene euery folde a gate. And when the shepe are in the great folde, let. xl. of them or there about come into the myddle folde & stake the gate. And then let the shepheard tourne them and loke them one euery syde, & yf he se or fynde any shepe that nedeth any helppng or mēdyng for any cause. Let the shepheard take that shepe with his hoke and put him in the lytyll folde. And when he hath taken all that nedeth any mēdyng then put the other in to whither pasture he wyll, and let in as many out of the great folde & take al those þ̄ nede any handelyng & put them into the lytle fold. And thus peruse them all tyll he haue done, & then let the shepheard go melte grece and handell al those that he hath drawen, and then shall not the great flocke be tarped nor kepte from their meate, & as he hath mēded them so put the into their pasture.

To beste shepe.

If any shepe ray or be fylled with dong aboute the tayle take a payre of sheres and clyp it as waye, and caste dye moldes thereupon, & yf it be i the heate of somer it wold be rubbed ouer w a lytle terre to kepe away the fleyes. It is necessarye that a shepheard haue a boorde set faste to the syde of his lytell folde to lape his shepe vpon whē he handelety them, and an hole boord in the boorde with an auger, and therein a grayned stake of two fote longe to be set faste, to hange his ter box vpon & then it shall not fall. And a shepheard shuld not

go without his dogge, his shepe hoke, a payre of
 sheers and his terre bore eyther with him or redy
 at his shepfolde & he must teach his doge to barke
 when he wolde haue hym to runne, when he wolde
 haue him, & to leaue runnyng whē he wolde haue
 him, or els he is not a cōning shepherde. The dog
 must lerne it whē he is a whelp, or els it wil not
 be, for it is harde to make an olde dog to stoupe.

¶ To grece shepe.

If any shepe be scabed, the shepherde may per
 ceue it by the bytīs rubbyng, or scrattyng w
 his horne & most comenly the woll wyl ryle &
 be thyn or bare in that place. Then take hym and
 shedd the woll with thy fyngers thereas the scab
 is, and with thy fynger lay a lytle terre therupon
 and stroke it a length in the bottome of the wol
 it be not sene aboue. And so shewe the wol by and
 by, and lay a lytle terre therupon tyll thou passe
 soze, and then it wyl go no further.

¶ To medyll terre.

Let thy terre be medled with oyle, gosse grece
 or capons greace. These thre be the beste for
 these wyl make the terre to ronne abrode, butter
 and swines greace when they be molten are good
 so they be not salt, for terre of hym selfe is to kene
 and it is a fretter & no healer, without it be med
 led with some of these.

¶ To make brome salue.

¶ A medycyne to salue poore mens shepe & thike
 terre to colty, but I dout not but and ryche men
 knowe it they wolde vse the same.

Take a shepe full of brome, cropes, leanes,
 blossoms and all, and chop them very smal
 and then seeth them in a pan of xx. gallons with

L. v. reckenyng

The booke

pennynge water, tyl it begyn to waxe thicke lyke
a gelly, then take two pounde of shepe suet mols-
ten, and a pottell of olde pylle and as moche byrne
made with salte, and put all in to the sayde panne
and styre it aboute and then strayne it throughe
an olde cloth and put it into what vessell ye wyll
And yf your shepe be newe clypped then make it
like warme, and then wash your shepe there with
a sponge or a pece of an olde mantell or of a sole-
dyng of such softe cloth or woll, for spendynge
to much of your saluc. And at all tymes of y pere
after ye may relent it and nede requyre, and make
wyde shedes in the wolle of the shepe, & anoynte
them with it, and it shall heale the scabbe and kyl
the shepe lyce, and it shall not hurte the wolle in y
sale ther of. And those y be washed wyll not take
scabbes after yf they haue sufficiente meate, for
that is the best grece y is to a shepe to greace him
in the mouth with good meate, the whiche is also
a greate sauegarde to the shepe for rottyng except
there come mouldewes, for he wyll chose the best yf
he haue plenty. And he that hath but a fewe shepe
moderate this medecyne accordynge.

If a shepe haue mathes.

If a shepe haue mathes ye shall perceyue it by
her bytynge or fylkynge, or shakynse of her tayle
and most comenly it is moyste & wete, and yf it
be drye vnto the tayle it is oftymes grene & fylled
with his donge, and then the shepheard must take
a payre of sheeres and clyp awaye the woll bare to
the skyn, and take a handfull of drye muldes and
caste the muldes thereupō to drye vp the wete and
then wype the muldes awaye & laye terre there as
the mathes were and lytle further, and thus loke
them

them euery daye & mende them yf they haue nede.

Wyndnes of shepe and other discaies.

and remedies therfore.

There be some shepe that wyl be blynde a season, and yet mende againe. And if thou put a lytle terre in hys eye, he wyl mende the rather, there be dyuers waters & other medicines wolde mende hym, but this is the most comyn medicine that the shepherdes vse.

The woyme in a sheps fote & helpe therfore.

There be some shepe y haue a woyme in hys fote y maketh them to halt. Take the shepe and loke betwene his clafe, & there is a lytle hole as muche as a great pins head, & therein groweth fyue or syxe blacke heeres lyke an ynch lōge & moze, take a sharpe poynted knyfe & slyt the skyn a quarter of an ynch longe about the hole and as much beneth, & put his owne hand in the holow of the fote vnder the hinder clafe, and set his thombe aboue almost at the slyt & thrust hys fynger vnderneath forwarde, & with your other hād take the blacke heeres by y ende or with y knyfes poynte, & pul at the heeres a lytle & a lytle, and thrust after his other hande with his fynger & hys thombe, & there wyl come out a woyme lyke a peece of fleshe nigh as much as a lytle fynger. And whē it is out put a lytle terre into y hole, & it wil be shortly hole.

The bloode and remedy yf it come betyme.

There is a sickness among shepe is called y bloode, that shepe y hath that wyl dye suddenly and or he dye he wil stāde styll & hāge downe y head & other while quakē. If the shepe herde can espye hym take hym & rub hym about the head, & speciallize aboute hys eares & vnder

The boke

bet his eyen, and with a knyfe out of hys eares in
the myddes, and also let hym blede in a vayne vn-
der his eyen, and yf he blede wel he is lyke to lyeue
and yf he blede not then kyl hym & saue his fische
for yf he dye by hym selfe the fische is lost, and the
skyn wyl be farre roddier like blood moze then a
nother skyn shal be. And it taketh moost comenly
of the fattest and best lpyngge.

The pockes and remedy therfore.

The pockes appere vpon the skyn, and are
lyke red purples as brode as a farthyngge, &
there wyl dye manye. And the remedy ther-
fore is to handle al thy shepe, and to loke on euery
part of their bodyes, & as many as ye fynde taken
therwith, put them in freshe new grasse and kepe
them fro their felowes, & to loke hys stocke ofte &
drazwe them as they neade. And yf it be in somer-
tyme that there be no frost then washe the. Howe
be it some shepherdes haue other medicines.

The woode puel and reme-
dy therfore.

There is a syknes amonge shepe is called the
woode cupll. And that cometh in the
sprynge of the yere and taketh them most com-
menly in the legges or in the necke, and maketh
them to halte and holde theyr neckes a wyse. And
the most part y haue that syknes wyl dye shortly
in a day or two. The best remedy is to washe the
a lytle & to chaunge their grounde & to bryng the
to lowe grounde and freshe grasse. And that sick-
nes is most comenly on hylly grounde, ley grounde,
& ferny grounde. And some men vse to lette them
blood vnder the eye in a vayne for the same cause

To washe shepe,

In June

In June is tyme to sheere shepe, and oꝝ they be
 shorne they must be very wel washē, the which
 shal be to the owner great profyt in the sale of
 his wol, and also to þe cloth maker, but yet beware
 þe thou put not to many shepe in a pen at one tyme
 nother at the washyng noꝝ at the shering foꝝ feare
 of murdering oꝝ ouerprelling of theyꝝ felowes, and
 that none go away tyl he be cleane washen and se þe
 they that holde the shepe by the head in the water
 holde his heade high inough foꝝ drownyngs.

¶ To sheare shepe.

Take hede of the sherers foꝝ twitchynge the
 shepe with þe sheares & specially foꝝ prickinge
 wyth the point of the sheres, and the shepes
 herde bee alwaye ready wyth hys tarbor to salua
 them. And so that they be well marked both eare
 marke, pyche marke, and rodel marke, and let the
 woll be well folden oꝝ wonde with a wol wynde
 that can good skyl therof, the which shal do much
 good in the sale of the same.

¶ To drawe, & seuer the bad shepe from the good

When thou haue shorne the shepe, it is then
 best tyme to drawe them, and to seuer them
 in diuers sortes, the shepe þe thou wilt fede by them
 selfe, the ewes by them selfe, the sharchogges and
 theyucs by them selfe, the lambes by them selfe,
 wedders and the rannes by them selfe, yf thou
 haue so manye pastures foꝝ them, foꝝ the byggest
 wyl beate the wekest wyth hys heade. And of eu
 ery sorte of shepe it maye fortune there bee some
 that lyke not and be weake, those wol be put in
 freshe grasse by them selfe and when they be a ly
 tle mended then sell them, and ofte chaunge of
 grasse shal mende all maner of catell.

What

The booke

What thynges rotteth shepe.

It is necessary that a shepcherde shoulde knowe what thing rotte shep þe might kepe them the better. There is a grasse called spereworte and hath a longe narrow leafe lyke a speare head and it wil grow a fote highe, & beareth a yelow floure as brode as a peny, and it groweth alway in low places where the water is vsed to stande in winter. Another grasse is called penny grasse, and groweth lowe by the earthe in many the grounde, and hath a leafe as brode as a penny of two pens and neuer bear they flour. All maner of grasse that the lande flode runneth ouer is yll for shepe bycause of the sande and fylth that stycketh vpon it. All marres groundes and marthe grounde is yll for shepe, the grasse that groweth vpon falowes is not good for shepe, for there is muche of it wete, and oftentimes it cometh by by the rote and that byngeth cethe with it: & they eate both. &c. Myldewe grasse is not good for shepe, and that shal ye knowe two wayes. One is by the leaues of the trees in moynynge, and specially of okes, take the leaues and put thy tonge to them, & thou shalt feele lyke honny vpon them: and also there wyl be many hyllet vpon the grasse & that causeth the myldewe, wherfore they may not well be let out of the folde tyll the sunne hath the domination to dry them away. Also hunger rotte is the worst rote that can be, for there is neyther good fleche nor good skyn, and that cometh for lacke of meate, & so for hunger they eate such as they can fynde, & so wyl not pasture shepe, for they seldom rotte but wryth myldewes, and then wyl they haue muche tallow and fleche, and a good skyn. Also whyte scabbes be yll for

For shepe in pastures and in fallowes. There is a nother rotte is called pellet rot, and that cometh of greate wete specially in wode countreys where they can not drye.

C To know rotten shepe dyuers maner of waies wherof some of the wil not fayle.

The both your handes & twirle vpon his eye and if it be ruddy, and haue red speckes in the whyte of the eye, then he is sounde, & if the eye be whyte like talowe and the stringes darke colored then he is rotten. And also take that shepe and vpon the woll on the syde, & if the skin be ruddy color & drye then is he sounde, & if it be pale colored & watry then he is rotten. And whē ye haue opened y^e whole on the side, take a litle of the wol betwene thy fynger and thy thumb & pull it a litle, and yf it stycke fast he is sound, and yf it come lyghtly of he is rotten. Also whē thou hast kylde a shepe his bely wyl be full of water yf he be sore rotten, & also the fat of the fleshe wil be yelow yf it be rotten. And also and thou cut the lyuer, therein wyl be ystall quicknes lyke stokes, & also the lyuer wyl be full of knottes and whyte blysters yf it be rotten and also seeth the liuer if he be rotten it wyl breake in peces, & if it be sounde it wyl holde together.

C To bye leane cattell.

These husbandes and they that wyl thyrue they muste haue both kye, oxen, horses, mares, & yonge cattell, and to reyre & byede curreyere some calves and colles, or els that he be a byer. And yf y^e shalte bre oxen for the ploghe se that they be yong and not gouty, nor broken of heere nother of tayle, nor of pyllell. And yf thou bye kye to the pable se that they be yong & good to myle,

and

The boke.

and fede her calves well. And if thou bye hene or oren to fede, the yonger they be the rather they wil fede but loke wel that the heare stare not, & that he lyke hym selfe, and be hole mouthed, and want no teth. And though he haue the goute, and be broken both of tayle and pyllell, yet wyll he fede. But the gouty ore wil not be dryue far, and se that he haue a bzode rybbe and a thicke heed, and to be lose skinned that it stycke not harde nor streyt to his ribbes, for then he wyll not fede.

¶ To bye fate cattell.

And yf thou shalt bye fat oren or hys, handel them and se that they be softe on the fore crop behynde the shoullder and vpon the hyldest mooste ryb and vpon the huckelbone, and the nache by the tayle. And se the ore haue a great cod and the cowe a great nauyll for then it shuld seme þ they shuld be wel talowed. And take hede where thou byest any leane cattel or fat, and of whome & where it was bred. For if thou bye out of a better grounde then thou haste thy selfe, that cattell wyll not lyke with the. Also loke that there bee no maner of syknes among the cattell in that townshipp or pasture that thou byest thy cattel out of. For yf there be any murren or longsaught, it is great iopardy, for a beast may take syknes ten or twelue dayes or more or it appere on hym.

¶ Dyuers syknesles of cattell, and remedies therfore, and fyrste of murren

And if it fortune to fall murrenne amonge thy beastes, as God forbode, there be manne knowe can helpe them. And it cometh of a rankenes of bloude & appereth most comenly fyrst in the heed, for his hed wyll swell & hys eyen waxe grete

greate and ronne of water and froth at the mouth
and then he is paste remedy, and wyll dye shortly
and wyll eate after he be sycke. Then sle hym and
make a depe pyt fast by there as he dyeth and cast
hym in, and couer hym with erth that no dogges
may come to y carpen. For as many bestes as fe-
leth the smel of that carpen are lykely to be infecte
and take the skynne & haue it to the tanners to set
and bynge it not home for parell y may sal. And
it is comenly vled and comyth of a greate charite
to take the bare heed of the same beast and put it
vpon a longe pole & set it in a hedge faste bounde
to a stake by the hys waye syde, that euery man y
rydeth oz goeth that waye maye se and knowe by
that sygne that there is syknes of catell in that
townshyp. And the husbandes holde an opinyon
that it shall the rather cease. And when the beaste
is stene there as the murren dothe apere byt wene
the fleche and the skynne, it wyll rylc by lyke a
ielly and froth an ynche depe oz more, & this is t he
remedy for the murren. Take a small curten corde
and bynde it hard aboute the beestes necke, & that
wyll cause the bloude to come into the necke on
eyther syde of the necke there is a bayne y al man
may fele with his finger, and then take a bonde
vpon and set it streyghte vpon the bayne & synye
hym bloude on both sydes, and let hym blede the
mountenaunce of a pynte oz nyghe it, & then take
awaye the corde and it wyll staunch bleding. And
thus serue all thy cattell that be in that close oz pa-
sture, and there shal no mo be sycke, by gods leaue.

C Longelaughte, and remedy therfore.

There is another maner of syknes amonge
beestes y is called long laught, & that syknes

D.i.

will

The booke

wyll endure longe, and ye shall perceyue it by hys
hoysynge, he wyll stande muche and eate but a lyt-
tel and ware very holow and thynne. And he wyll
hoyste twentye times in an houre, and but fewe of
them do mende. The beste remedye is to kepe thy
catell in sundrye places, and as many as were in
companye with that beaste that fyrste fell sycke,
to let them a lytle bloude. And there be manye
men that canne seuer them, and that is to cutte the
bewe lappe befoze, and there is a grasse that is
called fetergrasse. And take that grasse and bruse
it a lytle in a morter, and putte thereof as muche
as an henne egge into the layde dewe lap, and se
it fall not out. Thus I haue sene vled, & me hathe
thoughte that it hath done good.

Dewebolue, and the harde remedye therfoze.

A nother dyscase amonge beastes is called
dewebolue, and that cometh when a hun-
grye beaste is put in a good pasture ful of
ranke grasse, he wyll eate so muche that hys sydes
wyll stande as hye as hys bakebone, & other while
the one syde moze then the other, & but fewe of the
wyll dye, but he maye not bee dyspuen hastely nor
laboured beyng so swollen, and the substance of
it is but wynde, and therfoze he wolde be softelye
dyspuen and not spt downe. Howebeit I haue sene
a man take a knyfe and thruste hym thorow the
skynne and the flesh two ynches depe or moze, sixe
ynches or moze fro the rygge bone, that the winde
may come out. For the wynde lyeth betwene the
sethe and the greate paunch.

A Ryslen vpon, and the remedye therfoze.
No other dyscase is called Ryslen vpon, and
no man can tell how, nor wherof it cometh
but

But ye shall perceyue that by smellyng in the head and speciall ye by the eyen, for they wyll runne on water and close his sightes, and wyll dye shortlye within an houre or two, yf he be not holpen, thys is the cause of hys dyscase. There is a blyster ryzen vnder the tonge, the whiche blyster muste bee slytte with a knyfe a crosse. When ye haue pulled out the tonge rubbe the blyster well with salt, and take an hennys egge and breake it in the beastes mouth the shell and all, and cast salte to it and holde by the beastes heade that all maye bee swallowed downe into the bodye. But the breakynge of the blyster is the greates helpe, & dyue the beast a lyttell aboute, & this shall saue hym by the helpe of Iesu.

The turne and remedy therfore.

There be beastes that wyll turne about whē they eat their meat, and wyl not fede, and is great ieopardy for fallinge in pyttes, dyches, or waters, & it is bicause that there is a bladder in the forhed, betwene the brayne panne & the braynes, the whiche must be taken out, or elles he shall neuer mende but dye at lengthe, & this is the remedye & the greates cure that can be on a beast. Take that beast and cast hym downe & bynde hys foure fete togyther, and wyth thy thombe thurst the beast in the forheade, and where thou fyndest the softest place, there take a knyfe and cutte the skinne thre or four ynches on both sydes betwene the hoynes, & as much beneth towards the nose, & flee it and turne it vp, and pyn it fast wyth a pyn, and with a knyfe cut the brayne panne two ynches brode, & thre ynches longe, but se that knyfe go no depar then the thycknes of the bone for percyng of the brayne, and take awaye the bone

The booke

and then thou shalt se a bladder ful of water two ynches longe and moze. Take that out & hurt not the brayne, and then let downe the skyn & sowe it fast there as it was befoze, and bynde a cloth two or thye folde vpon hys forehead to kepe it fro colde and wete ten or twelue dayes: thus haue I sene many mended, but if the beast be fat & any reasonable meat vpon him, it is best to kyll him, for there is but lytle losse, & if the bladder be vnder the horne it is past cure. A chepe wyll haue the turne as well as a beast, but I haue sene none mended. &c

The warrybiede and the remedye.

There be bestes that wyll haue warrybiedes in dyuers partes of theyr body and legges and this is the remedye. Cast him downe & bynde his four fete together, & take a culture or a payre of tonges or suche other yron, and make it glowing hote, & yf it be a longe warrybiede, scye it of harde by the body, and yf it be in the begynnynge and bee but flarte, then laye the hote yron vpon it and serze it to the bare skynne, & it wyll bee hole for euer, be it horse or beaste.

The foule and the remedye.

There be bestes that wyll haue the foule that is betwene the clesse some tyme befoze and somtyme behynde, and it wyll smell & cause hym to halte, & this is the remedye, cast hym downe and bynde his four fete togyther, and take a rope of heare or a rope harde wythen togyther and put it betwene hys clesse, and drawe the rope to and fro a good season tyll he blede well, & then laye to it soft made terre, and binde a cloth about it that no myze nor grauell come betwene the cleses, and put him in a pasture, or to stande styll in the house

of husbandry. To. xxviii.

house, and he wyl be shortly hole.

The goute without remedy.

There be beastes that wyl haue the goute, and most comenly in the hinder fete, & wyl cause him to halte and go starkely. And I knewe neuer man þ̄ could helpe it oz fynde remedy therefoze, but alsly to put him in good grasse & fede him

To reyre calues.

It is conuenient for a husbände to reyre calues and speciallze those that come betwene Lamm delmasse and May, for the season he may spare mylke best, and by that time the calfe shal be waiered there wyl be grasse p̄nough to put hym vnto. And at wynter he wyl be bygge p̄nough to saue hym selfe amonge other beastes, wyth a lytle fauour. And the dam of the calfe shal hull agayne, & byngge another by the same tyme of þ̄ yere, and yf thou shalt tary tyll after May, the calfe wolde be weake in wynter, and the dam wolde not hull agayne but oft tyme go barren. And yf thou shalt reyre a calfe that cometh after Myghelmas it wil be costly to kepe the calfe all the wynter season ahep, and the dam at harde meate in the house as they vse in the playne champion countreys. And a cowe shal gyue moze mylke, with a lytle grasse and straw lyenge without in close, thē she shal do with hey and straw lyeng in a house, for the harde meate dryeth vp the mylke. But he that hath no pasture muste do as he may: but yet it is better to the husbände to sel those calues thē to reyre thē by cause of the cost & also for the profite of the mylke to hys house, & the rather the cowe wyl take the bull. If the husbände go with an ore ploughe, it is conuenient that he reyre two ore calues, and

D.iii,

two

The booke

Two cowe calves at the lest to vpholde hys stocke
and yf he may do mo it wyll be moze pzoofte. And
it is better to wayne thy calves at grasse, then at
hard meat if they went to grasse befoze. And that
man that may haue a pasture for his hys and ano
ther for his calves, and water in them both, then
may he reyse and bryde good brastes wyth lychte
coste. And yf thou wayne thy calves with hey, it
wyl make them great bellies, and the rather they
wyl rotte when they come to grasse, and in wynter
they wolde be put in a house by them selfe and
gyuen hey on the nightes and put it in a good pas
ture on the daye, and they shal be muche better to
handel when they shalbe hys oxen.

The gelde calves.

It is tyme to gelde his oxen calves in the olde
of the mone, when they be .x. or .xx. dayes olde
for then it is lest ieopardye and the ore shalbe
the moze hyer & the lenger of body, and the lenger
horned, and that maye be wel pzooued to take two
oxe calves both one kynde one makynge, & both of
one age, gelde one of them & let the other go forth
and be a bull. And put the both in one pasture tyl
they be four or fyue yere olde, & then shal ye se the
ore calfe farre greater euery waye then the bull.
There is no cause but the geldynge, & yf thou gelde
them not tyl they be a yere olde there is moze ieos
pardye, he shalbe lasse of body, and shorter horned.

Horses and mares to drawe.

A husbande may not be without horses and
mares or both, and specially yf he go wth a
horse plough he must haue bothe his horse
to drawe & his mares to byng coltes to vpholde
the stocke, and yet at many tymes they may draw
well

well yf they be well handeled. But they maye not
 beare sakes nor be rydden vpon no iurneys when
 they be with sole, & speecially when they haue gone
 wyth sole. xx. or. xxiiii. wokes for then is the greas-
 test ieopardye. For and the be ryden vpon and set
 vpon hote or turned out and take colde the wyll cast
 her sole, the which wold be greate losse to the hus-
 band. For she will labour & beare when she hath
 soled and drawe when she is with sole as well as
 y^e horse. It is conuenient for y^e husband to knowe
 when his mare woulde be horsed. It is the comen
 sayinge that she wyll take the horses within. ix. or
 x. daies next after that she hath soled, but that say-
 eng I holde not with for & she so do she wyll not
 holde therto, for that horse doeth dyue her to it,
 but. xx. dayes after is tyme ynough to byng her
 to a horse for she wyll not holde to it except she be
 bene of horsynge, and that shall ye knowe by her
 Chap, for that wyll twyple open and close againe
 many tymes in an houre. And then byng her to a
 horse and lette her be with him a day or a nyghte,
 and that is suffyciente, for it is better to kepe the
 horse from y^e mares then to go with them for dy-
 vers causes, and speecially he shalbe moze lustye &
 the mo horse coltes shal he get. But he that hath
 very many mares may not alway attende the but
 let the go togyther & take as god sendes it. Some
 men holde an opinion, that put a horse to a mare
 in the begynnyng of the mone, after it be pyme,
 and he shal get a horse sole. And some men saye
 to the contrarpy that and he putte to the mare in
 the olde of the mone, he shoulde gette horse fols.
 And I saye it maketh no matter whether, for thys
 cause I haue proued, I haue my selfe. lx. mares &

The booke

more able to beare the horse, and from May daye
vnto saynt Barthilmeues daye, I haue. v. oz. vi.
horses going with them both day and nyght and
at the folowing tyme, I haue vpon one day a horse
sole And on the nexte daye oz seconde a mare sole
and on the thirde oz fourth day nexte after a horse
sole and on the nexte daye oz seconde a mare sole
and on y^e thyrde oz fourth day nexte after a horse
agayne, and so euery weke of both sortes, and by
theyr opinion oz reason I should haue. xiiii. dayes
together horse soles, and other. xiiii. dayes toget-
her mare soles. And me semes y^e those men that
holde that oppynion speke sophistically that yf so
be they layde any wagers therupon y^e they should
bothe wynn in theyr owne consyete by this reason
whether it were get in the new of the mone oz the
olde of the mone, it is a horse sole bycause a horse
gate it, though it be fely sole, and it is a mare sole
bycause a mare foled it, though it be a horse colte.
And so (diuersis respectibus) their opiniōs maye
be true. But of one thyng, I am certayne that
some one horse wyl get more horse soles then some
other horse wyl doo. And lyke wyse a mare wyl
beare more mare soles then some other mare wyl
do, though they be horsed both wth one horse. And
semeth there is no reason why, but the lustines of
the nature of both parties whether of them that
haue the dominacyon. But and ye haue mares of
diuers colours, then do as I do, leuer them in dy-
uers parcels, & put to your whyte mares a greye
horse oz a whyte horse that hath no whyte rath in
the fozhed and to your greye mares a whyte horse
so y^e he be not al whyte skynned aboute y^e mouth.
And to your mares of coloz y^e haue no whyte vpo
them

them a colozed hoſe þ hath moche whyte on hym
and to your colozed mares of meyn white a hoſe
of colour of mayne whyte. And thus ſhall ye haue
well coloured coltes, it makes no matter of what
coloz þ hoſe be of, ſo he be nether whyte nor grey
For and ye put a whyte hoſe to a coloured mare
ſhe ſhall haue moſt comenly a ſandy colte lyke an
pion grey, neyther lyke ſyre nor dame. Howbeit I
haue ſene and knowen many mares þ wyl haue
theyr colte lyke the hoſe that gate it, the which is
agayne kynde of mares for a man may rather get
one good hoſe then many good mares.

The loſſes of a lambe, a calfe or a ſole.

It is leſſe hurte to a man to haue hys cowe to
caſte her calfe, then an ewe to caſte her lambe.

For the calfe wil ſouke as moche mylke or it be
able to kyll as it is worth, and of the ewe cometh
no proſyte of the mylke but the lambe. Howbeit
they uſe in ſome places to mylke their ewes when
they haue wayned their lambes, but that is great
hurte to the ewes & wyl cauſe them that they wyl
not take the ram, at the tyme of the pere for po-
uertye, but go barrē. And yf a mare caſte her ſole
that is thys ſo greate loſſe, for yf that ſole come
of a good bryde, as it is neceſſary euery mā to p-
upde, for as muche coſtes and charges hath a bad
mare as a good. In ſhorte ſpace þ ſole with good
kepyng may be ſolde for as moche money as wold
bye many calves and lambes.

What catel ſhoulde go together in one paſture

Beaſtes alone, nor hoſes alone, nor ſhepe a-
lone, excepte it be ſhepe vpon a very hyghe
grounde wyl not eate paſture euen but leaue
many in fees and hyghe graſſe in dyuers pla-

The booke

ees excepte it be ouer layde wth cattel. Wherefore knowe þ^e hoxes & beastes wyl agre well in one pasture, for there is some maner of grasse that a hoxe wyl cate & as a beaste wyl not, as the fitches, falkes and lowe places, & all the holow bundes and pyppes growe therein. But hoxes & chepe wyl not so well agre excepte it be chepe to fede, for a chepe wyl go on a bare pasture & wyl cate the swetestte grasse, & so wyl a hoxe but he would haue it longer. Howbeit he wyl eat as nigh þ^e erth as a chepe but he can not so sone fyl hys belly. To a L. beastes he maye put .xx. hoxes, if it be lowe grounde and if there bee grasse ynoughe put in a L. chepe, and so after the rate bee the pasture more or lesse, and after this manner they may fede & eat þ^e close euen and leaue but fewe tuftes. And yf it be hyghe ground put in mo chepe and lesse beastes & hoxes. Melch hys & draught oren wyl cate a close much barer then as many fat hys & oren. And a melche cowe maye haue to muche meate, for and the waxe fatte she wyl the rather take the bull, and gyue lesse mylke for the fatnesse stoppeth the poores & the bayne that shuld brynge the mylke to the papys. And therfore meane grasse is best to kepe her in meane estate. And yf a cowe bee fat when she shall calue, then is there greate icopardye in her, and the calfe shall be the lesse, but ye can not gyue your draught ore to muche meate, excepte it be the aftermath of a lowe mowē medow, for that wyl cause hym to haue the gyre, and then he may not well labour. And there be to much grasse in a close the cattell shal fede a greate deale the worse, for a good byt to the earth is sufficient, for & it be longe the beak wyl byte of the top & no more. For that
is

Is swete, & the other lyeth still vpon the ground
and rotteth, and no beastes wyl eate it but hoxses
in wynter, but these beastes hoxse and shepe maye
not be foddered togyther in wynter, for then they
wolde be seuered, for els the beastes with their hoz
nes wyl put both the hoxses & the shepe & goze the
in their bellies. And it is necessary to make stans
dyng cratches to cast theyr fodder in, and the stas
ues set nyghe ynough togyther for pullynge their
fodder to hastely out for theyr dyng. And yf it be
layed vpon the erth the fourth part thereof wyl be
lost, and if ye laye it on the earth, lay it euery time
in a newe place, for the olde wyl marre the newe.

The properties of hoxses.

Thou grauer þ may fortune to be of myne oꝝ
pinion oꝝ condiciou, to loue hoxses and yong
coltes oꝝ soles to go amonge thy catell, take
hede that thou be not begyled as I haue ben an
hundred tymes and moze. And fyyste thou shalte
know that a good hoxse hath .liii. properties that
is to say .ii. of a man. .ii. of a baulon oꝝ bagger. .iiii.
of a lye. ix. of an oxe. ix. of a hare. ix. of a foxe. ix. of
an aste, and x. of a woman.

The two properties þ a hoxse hath of a man.

The fyyste is to haue a proude harte, and the
seconde is to be bolde and hardy.

The two properties of a baulon.

The fyyste is to haue a whyte rase oꝝ a ball in
the forthead, the seconde to haue a whyte fote.

The four properties of a lye.

The fyyste is to haue a brode brest, the seconde
to be styffe docked, the thyrde to be wylde in coun
tenaunce, the fourth to haue foure good legges.

The .ix. properties of an oxe.

The

The boke

The first is to be brode rybbed, & seconde is to be low browed, & thyrde to be shorte pastured, & fourth to haue great senewes, the fyfte to be wyde betwene the challes, the syxte to haue great noses & chyls, the seuenth to be byg on the chyn, the eyght to be fete wel fed, the .ix. to be vpright standynge.

The .ix. properties of a hare.

The fyfte is styffe eared, the seconde to haue greate eyen, the thyrde rounde eyen, the fourthe to haue a leane head, the fyfte to haue leane knees, the syxte to be wyght on fote, the seuenth to turne vpon a lytle grounde, the eyght to haue short buts & tockes, the nynth to haue two good syllettes.

The .ix. properties of a fox.

The fyfte is to be prycke eared, the seconde to be lytle eared, the thyrde to be rounde syded, the fourth to be syde tapled, the fyfte to be shorte legged, the syxt to be blacke legged, the seuenth to be shorte trottyng, the eyght to be well colozed, the nynth to haue a lytle head.

The .ix. properties of an Ass.

The first is to be smal mouthed, the seconde to be longe rayned, the thirde to be thynne crested, the fourth to be streight backed, the fyfte to haue smal stones, the syxte to be lathe legged, the .vii. to be rounde foted, the eight to be halow foted, & ninth to haue a rough fote.

The .x. properties of a woman.

The fyft is to be mery of chere, the seconde to be well paced, the third to haue a brode forheade, the fourth to haue brode buttockes, the fyfte to be harde of warde, the .vi. to be easie to leape vpon the .vii. to be good at longe iurney, the .viii. to be well sturring vnder a man, the .ix. to alwaye bus
eye

By wryth the mouth, the tenth euer to be chowynge on the byddel.

If myght fortune I coulde shew as manye de-
fautes of hoxles as here be good properties, but
then I should breake my promise that I made at
Grombalde byge, the fyrst tyme that I wente to
Wyppon for to bye coltes. But it is to suppose,
that yf a hoxle want any of these properties that
he shoulde haue a defeaute in the same place, and
this is sufficient for thys tyme.

The diseases and lozance of hoxles.

Nowe it is to be knowen, the lozance and
diseases of hoxle, and in what partes of
theyr bodyes they be, that a man may the
rather perceyue them. And howbeit that it may be
againe my profyt: yet I wyll shewe you suche as
cometh to my mynde.

The lampas.

In the mouth is the lampas, and is a thicke
skynne full of blood hangynge ouer his teth aboue
that he may not eat.

The barbes.

The barbes be lytle pappes in a hoxle mouth,
and let hym to bite, these two be sone holpen.

Moznyng of the tonge.

Moznyng of the tonge is an euyl dyscase and
harde to be cured.

Dursey.

Dursey is a dyscase in a hoxle bodye, and ma-
keth hym to blowe thozte and appeareth at hys
noethels: cometh of colde, and may be wel mended

Broken wynded.

Broken wynded is an yll dyscase and cometh
of runnyng or rydunge ouer much: specially thozte
ly als

The boke

ly after he is wattred, & appereth at his nose thrypp
at hys flanke, and also at his tuel, and wyl not be
mended and wyl much blow & cough yf he be soze
chafed and it wil least apere when he is at grasse.

¶ Glaunders.

¶ Glaunders is a discaise that maye be mended
& cometh of a heat and a sodeyne colde, & apeareth
at his nolethryls and betwene his chalbones.

¶ Hozyng in the chyne.

¶ Hozyng in the chyne is a dyscaise incurable
and it apereth at his nolethryll lyke oke water. A
glaunder when it breaketh is lyke matter: broken
wynded and purfyes is but hozt blowyng.

¶ Stranguelyon.

¶ Stranguelyon is a lyght discaise to cure, and a
hoze wyl be very soze syke therof and cometh of
a chafynge heate that he sweate, & after it wyl ryle
and swell in diuers places of hys body as muche
as a mans fyft and wyl breake by it selfe yf it bee
kepte warme or els is there ieopardy.

¶ The hawe.

¶ The hawe is a sozance in a hoze eye, & is lyke
a gristell & maye be well cut out, or els it wyl haue
out his eye & that hoze that hath one, hath comē
ly two.

¶ Blyndnesse.

¶ A hoze wyl waxe blynde wyth labour, and
that may be cured be tyme.

¶ Wyues.

¶ The wyues is a sozance vnder a hoze eare by
twene the ouer ende of the chalbones & the necke
and are rounde knottes bytwene the chynne and
the fleshe lyke tennys balles, and yf they be not
hyld they wyl waxe quicke, and eate the rootes
of the hoze eares, and kyll hym.

The

The cordes.

The cordes is a thyng that wyl make a horse to stumble and ofte to fall, & apereth before y^e fo^rther legges of the body of the horse, and may well be cured in two places, & there be but fewe horses but they haue parte therof.

The farcyon.

The farcyon is an yll sozance and may be well cured in the begynnyng and wyl aperce in diuers places of his bodye, and there wyl ryle ppymples as much as half a walnut shell, & they wyl folow a vayne and wyl breake by it selfe. And as many horses as do playe with hym that is soze & gnaw of the matter y^e runneth out of the soze shall haue the same sozance within a moneth after, and there soze kepe the speke from the hole. And yf that sozance be not cured be tyme he wyl dye on it.

A malander.

A malander is an yll sozance & maye bee well cured for a tyme, but with yll keepyng it wyl come agayne and appereth on the further legges in the bendyng of the kne behynde, and is lyke a scabbe or shall. And some horse wyl haue two on a legge within an ynche togyther, and they wyl make a horse to stumble and other whyle to fall.

A scelander.

A scelander is in the bendyng of the leg behynde lyke as the mallender is in the bendyng of the leg before, and is lyke a malander and may be cured.

A serewe.

A serewe is an yll sozance, and is lyke a splente but it is a lytle longer and more, and lyeth vp to the kne on the inner syde. And some horses haue a throughe serewe on both sydes of the legge, and that

The boke

that horse must nedes stumble and fall, and hard
it is to be cured.

A splent.

A splent is the least sozaunce that is, þ̄ alwaye
continueth except þ̄ lampas. And many men take
vpon them to amende it and do payze it,

A ryng bone.

A ring bone is an yll sozance, & appereth before
on þ̄ fote aboue the hofe aswell before as behynde
and wyl be swollen thre ynches hode & a quarter
of an ynche oz more of he ght, and the heare wyl
stare and waxe thynne, & wyl make hym to halte
and is yll to cure yf it growe longe.

Wyndegalles.

Wyndegalls is a lyght sozance, and cometh of
greate labour and appereth to eyther syde of the
ioynt aboue the fetlokes aswel before as behynde
and is a lytle swollen with wynde.

Mozfounde.

Mozfounde is an yll sozance and cometh of ry
dyng fast tyll he sweate, and then set vp sodenly
in a colde place without lytter and take colde on
his fete and specyally before, and appereth vnder
the hole in the harte of the fote for it wyl growe
doun and waxe whyte and cromely lyke a pomis
And also it wyl appere by pzoesse by the wicles
on the hofe, and the hofe before wyl be thicker &
more byple then and he had not be mozfounde,
noz he shall neuer treade so boldly vpon the hard
stones as he dyd before, but he wyl not be able to
beare a manne a quarter of a yere oz more, and
with good parynge and howyng as he oughte
to be he wyl do good seruice.

The coltes cuyl.

Coltes

T Coltes euill is an euill dysleafe, and cometh of rankenesse of water and bloude, and appereth in his scote, for there wyll he swell greate, & wyll not be harde, and sone be cured in the begynnynge. &c.

T The hottes.

T The hottes is an yll dysleafe, and they lye in a horse mawe, and they be an ynche longe white coloured and a red heed, and as muche as a fyngers ende, and they be quicke & stycke fast in the maw sydes, it appereth by stappynge of the horse of combllynge, and in the begynnynge there is remedies ynoughe, and if they be not cured betyme they wyll cate thowwe his maw and kyll hym.

T The wormes.

T The wormes is a lyghte dysleafe, and they lye in the greate paunche in the hely of the horse, & they are shynnyng of colour lyke a snake syre ynches in length greate in the mydes & sharpe at both endes and as much as a spyndel & wyll sone be kylled.

T The dryde.

T The dryde is an yll dysleafe and cometh of greata labour and rydynge fast with a contynuall sweate and then sodenely to take a greate colde, hys legges wyll be styffe and hys skynne wyll stycke faste to hys sydes and may be cured.

T The Raupgall.

T The Raupgal, is a sozance hurt with a saddle or with the buckle of a croper or such other in the myddes of the backe, and may lightly be cured.

T The Spauen.

T The Spauen is an yll sozance, wherupon he wyll halte, and specially in the begynnynge, & appereth on the hynder legges within, & agaynst the ioynte and it wyll be a lytle swollen and harde. And some
horses

The boke

horses haue throughe spauen, and appereth bothe within and without, and those be yll to be cured.

☞ A courbe.

☞ A courbe is an yll sozance, and maketh a horse to halt soze, and appereth vpon the hynder legges strepghte behynde vnder the cambozell place, and a lytle beneath the spauen, and wyll be swolcn and yll to cure yf it growe longe vpon hym.

☞ The strynge halte.

☞ The strynge halte is an yll dyscase, and maketh hym to twytche vp his legges sodenly, and maketh hym to halte, and commeth ofte with a colde, and doth not appere outwarde.

☞ Enterfrye.

☞ Enterfrye is a sozance & cometh of yll thoyngs and appereth ofte both behynde & before bytwene the fete againste the fat lockes there is no remedy but good thoyngs.

☞ Mylletes.

☞ Mylletes is an yll sozance and appereth in yfytlocke behynde, and causeth the heare to shedde thre or four inches of lēgth & a quarter of an inche in bredth lyke as it were bare and yll to cure, but it may be perceyued and specially in wynter tyme.

☞ The peynes.

☞ The peynes is an yll sozance and appereth in the fetlockes, and wyll swell in wynter tyme and oyle of water, and the herye wyll scare & be thynne and yll to cure, but it wyll be sene in wynter.

☞ Cratches.

☞ Cratches is a sozance wyll cause a horse to halt and cometh of yll keepyng, and appereth in the pasturnes lyke as the skyn were cutte ouerthware that a man may lay in a wheate, strawe, and it is
sone

soone cured.

Attepnte.

Attepnt is a sozaunce that cometh of an ouer
rechynge if it be before, & if it be behinde it is of the
tredding of another horse, & which may be soone cu-
red.

Grauelynge.

Grauelynge is an hurte wyl make an horse to
halte and cometh of grauell and lytle stones that
goeth in betwene the sloughe and the harte of the
fote, and is soone mended.

*** Acloued.**

Acloued is a hurte that cometh of yll shoyng
when a smythe dytteth a nayle in to the quicke, &
whiche wyl make him to halte, and is soone cured.

The scabbe.

*** There is a disease amonge horses is called the
scabbe, and it is a shorfe in diuers places of hys
bodpe. And it cometh of pouertie and yll keepnge,
and is mosse commonlyc amonge olde horses, and
wyl dye therupon, and may be well cured.**

Slowly.

There be horses that wyl be slowly, and it co-
meth of pouertie colde and yll keepnge, and it is
moost comenly amonge younge horses, & men take
lytle hede vnto it, and yet they wyl dye therupon
and it maye be soone cured.

Wartes.

*** There is a defeaute in a horse that is neither so-
rante, hurt, nor disease, and is if a horse wante
wartes behynde beneth the spauen place, for then
he is no chapmans ware yf he be wylde, but & he
be tame and haue bene rydden vpon, then caueat
emptor, beware the byer for he byer, hath bothe his
eyen to se & hys handes to handel. It is a sayinge**

E.ii. that

The booke

that suche a horse shoulde dye suddenly when he
hathe lyued as many yeres as þe mone was dayes
olde or suche tymes as he was soled.

The sayinge of the frenche man.

These be sozance hurtes, and diseases, that be
nowe come vnto my mynde, and the frenche man
sayeth. *Mot de lange et de eschine, couat mala-*
discaunce medecine. The mouenynge of the tong
and of the thynne are diseases withoute medecyne
or remedy, & further he sayeth. *Gardes bien que il*
soit clere de vieu, que tout trauel ne soit perdu.
We well ware that he be clere of sighte, lest all thy
trauayle or journey be lost or nyghte. And bycause
I am a horse master my selfe. I haue shewed you
the sozance & diseases of horses to the entent that
men shoulde beware & take good hede what horses
they bye of me or of any other. Howbe it I saye to
my customers, and those that bye anye horses of
me, and euer they wyll trust any horse master or
copsler whyles they lyue trust me.

The diuersitie betwene a horse master,
a copsler, and a horse leache.

A horse master is he that byeth wyld horses
or coltes or bredeth the & selleth them again
or wilde or breaketh part of them and maketh
them tame & then selleth them. A copsler is he that
byeth all rydden horses, and selleth them agayne.
The horse leache is he that taketh vpon hym to
cure and amende al maner of dyscauses & sozances
that horses haue. And when these thre be met, yf ye
had a poticary to make þe fourth ye myght haue
suche fourc that it were hard to trust þe best of the
It were also conuenient to shewe medecines and
remedyes for all these diseases and sozances, pus

it would be to longe a proceſſe at thys tyme, for it would be as much as halfe this booke. And I haue not the perfit coddynge nor the experyence to shew medicines and remedies for them al. And also the horse leche wolde not be contente therwpyth, for it might fortune to hurt or hinder theyr occupacion,

¶ Of swyne.

Now thou husbande that hast both horses and mares, beastes, and shepe. It wer necessary also that thou haue both swyne & bees, for it is an olde sayinge, he that hath both shepe, swyne and bees, slepe he, wake he, he maye thryue. And that saying is bycause that they be those thynges that most profyt yselch in thorteste space w the least cost. Then se howe many swyne thou art able to kepe, let the be bores & sowes all and no hogs. And if thou be able to reyre syre pygges a yere then let two of them bee bores, & foure of them sowes, and so to continew after the rate. For a bore wyl haue as lytel keepyng as a hog, & is much better then a hog, and moze meat on him, & is redy at altymes to eate in the wynter season, & to be layed in sowse. And a sowe or the bee able to kyl, shal byrnge forth as many pygges or mo as she is worth, & her body is neuer the worse, & wyl bee as good bakon as a hog and a lytle keepyng, but at suche tyme as she hath pygges. And if thy sow haue mo pygges then thou wylt reyre, sel them or eat them, and reyre those pygges that come aboute lent tyme, speciallye the begynnynge of somer for they can not be reyyed in wynter for colde w great coste.

¶ Of bees.

Of bees is a litle charge but good attēdaūce at the time that they shall cast the swarme.

The booke.

It is conuenient that the hyue be set in a garden
or an orcharde, where as they maye be kepte fro
the north wynde, and the mouth of the hyue co-
warde the sunne. And in June and Iulye they do
most comonly cast, and they wold haue some low
trees nygh vnto the before the hyue, & the swarme
maye lyghte vppon, and when the swarme is knit
take a hyue and splente it within wth thre or foure
splentes & the bees maye knyt their combes vnto
and anoynt the splentes and the lydes of the hyue
wyth a lytle honny, and yf thou haue no honny take
swete cecame, and then set a stole or a forme nygh
the swarme, and laye a cleane washed shete vpon
the stole, and then hold the smal ende of the hyue
downward & shake the bees into y^e hyue, & shortly
set it vpon the stole and turne vp the corners of y^e
shete ouer the hyue, & to leaue one place open that
the bees may come in and out, but thou maye not
fyght nor stryue with theyn for no cause, & to laye
nettles vpon the bowes where as they were knit
to dyue the fro the place, & so wathe the all that
day that they go not away, and at nyght when al
be gone vp into the hyue take it awaye, and set it
where it shal stande and take away the shete, and
haue clay redy tempoized to laye aboue it vpon the
boorde or stone where it shal stande, that no wynd
come in, but the boorde is better and warmer. And
to leue an hole open on y^e south syde of thre inches
broad, and an ynch of heigth for the bees to come
in & out. And then to make a couerpage of wheate
strawe or rye strawe to couer, and house the hyue
aboue, and set the hyue two fote or moze fro the
erth vpon stakes so y^e a mouse can not come to it
& also neyther beastes nor swyne. And if a swarme
be cast

he caste late in the yere they wolde be fed with hony in wynter, and layde vpon a thyn narrow boorde wth a thyn slate o^r lead and put it into the hinc, and another thynne boorde wolde be set befoze euerye hyue mouth þ^{at} no wynd come in, & to haue four o^r fyue lytell nyckes made on the nether syde, þ^{at} a bee may come out o^r go in, and so fastned þ^{at} the wynd blowe it not downe, & to take it by when he wyl. And the hyue that is fed to stop þ^{at} mouth cleane þ^{at} other bees come not in, for and they do they wyll fyght and kyll ech other. And beware that no waspes come into the hyue, for they wyll kyll the bees and eat the hony. And also there is a bee is called a drone, and the is greater the another bee, & they wyl eat the hony & gather nothing, & therfore they wolde be kylled, & it is a sayinge that the hath lost her spring & that she wyl not labour as þ^{at} other do.

How to kepe beastes & other catell.

If a husbunde shall kepe catell well to his profite, he muste haue seuerall closes and pasture to put hys catell in, the whiche woulde be well quych setted, dytched, and hedged that he may seuer his bygheste catell frome the weakeste at hys pleasure and specially in wynter tyme when they shalbe fodzed. And though a man be but a ferme & shall haue his ferme. xx. yerres, it is lesse coste for hym and moze profite to quychset, dytch & hedge, then to haue his cattel go befoze the herdm^{en}. For let the husbunde spende in thre yerres as moch money as the keepyng of his beastes swyne, and thepe both coste him in the yerres. Then alwaye after he shall haue all maner of catell wth the tenth parte of the coste, and the beastes shall lyke moche better & by this reason the heardman wyll haue for euery

The boke.

Deaft. ii. d. a quarter, or there aboute. And þ swyne herde wyll haue for euery swyne a peny at þ leaft. Then he must haue a sheparde of his owne or els he shall neuer thryue. Then reken meate drynke, & wages for his sheparde, the herdsmans hyer, & the swyneherdes hyer, these charges wyll double hyer rent or nygh it, excepte his ferme be aboute. xl. s. by yere. Nowe se what this charges be in. iii. yeres. let hym ware as muche money in quicksetting dy- chynge and hedgyng, and in thre yere he shalbe dis- charged for euermore, and much of his labour he and his seruantes may do with theyr owne han- des and saue muche money. And then hath he eue- ry felde in seueraltie, and by the assente of the loz- des and the tennaunt euery neyghbours may ex- chaunge landes w other. And then shal his ferme be twyle so good in profyte to the tennaunt as it was befoze, and as much lande kepe in tyllage, & the shal not the ryche man ouer eate þ pooze with his catel, and the fourth part of hey & straw shal serue his cattel better in a pasture then four times so muche wyll do in a house and lesse atendaunce and better the cattell shal lyke. And the chefe saue- garde for cozne both day and nyght that can be.

¶ To get settes and set them.

And yf thou haue pasture thou muste nedes haue quyecksetting, dytchynge, & plaschynge, when it is grene and cometh of age. Then get thy quyecksets in the wood contrey, & let them be of whyte thorne and crabtree, for they be beste. holly and hasell be good. And if thou dwell in the playne countrey then may thou get both ashe, oke and elme, for those wyll encrease much wood i thore space. And set thy oke settes and þ ashe. x. or. xii. fote

Take a sonder, and cut them as thou dost thy other
settes, and couer them ouer with thornes a lytell,
that shepe and cattel eat them not. And also weede
them cleane in mydsomer mone or sone after, for þ
weedes yf they ouer growe wyll kyll the sets. But
get no blacke thorne for nothyng, for þ wyl grow
outwarde into the pasture and doth much hurt in
the grasse and tearing the woll of the shepe. It is
good tyme to sette quicke settes fro that tyme the
leanes be fallen vnto our lady day in lent, and thy
sandy grounde or grauel set first, then clay groude
and then meane groude, & the medowe or marres
grounde laste, for the sandy & the grauell wyl dye
a sone, and then the quicke set wyl take no rote ex
cepte it haue greete wete, for the moldes wyl lye
if it be dyched in february or marche, & lykewyse
clay groude. &c. And make thy sets longe ynoughe
that they may be set depe ynoughe in the erth, for
then they wyl growe þ better. And to stand halfe
a fote & moze aboue þ erth, that they may sprynge
out of many bzaunches. And then to take a lyne &
set it wher thou wylte haue thy hedge, to make
a trenche after thy lyne and pare awaye the grasse
there the quicke sets shalbe set & caste it by, where
the earth of the dytche shal lye, and dygge vp the
mouldes a spade grasse depe, and to put in the set
tes and dyg vp moze molde and lay vpon that set
and so peruse tyll thou haue set thy settes, and let
them leane towards the dytche. And a fote from þ
make thy dytch: for and thou make it to nygh thy
sets, the water may fortune to weare the grounde
on that syde, and cause the settes to fall downe.

¶ To make a dytche.

¶ Yf thou make thy dytche four fote brode then

E. v,

would

The booke

woulde it be two fote and a halfe depe. And if it be
b. fote bzod then thze fote depe, and so accorpyng,
and yf it be fyue fote bzode then it wold be double
set and the rather it woulde fence it selfe, and the
lower hedge wyl serue.

Co make a hedge.

Thou muste get the stakes of herte of oke for
those be best, crabtre, blackthorne and elder be
good. Redd wethy is beste in marythe ground,
ashe, maple, haycell, and whyte thorne wyl serue
for a tyme. And set thy stakes within two fote &
a halfe together excepte thou haue very good hede
ring and lodge to bynde with. And if it be double
endered it is muche the better and greter strength
to the hedge and much longer it wyl last. And lay
small trouse of thornes that þ hedgest w all ouer
thy quychsets that shepe do not eat thy spring nor
buddes of thy sets, let thy stakes be well dryuen þ
the point take þ harde erth. And whē þ hast made
thy hedge & endered it well thē take thy mal again
and dryue down thy endering & also thy stakes by
and by. For w the windings of thy edrynges thou
dost lose thy stakes, & therfore they must nedes be
dryuen newe & hardened agayne, and the better þ
stake wyl be dryuen when he is well bounden.

* To plathe or pliche a hedge.

If the hedge be x or xii. yeres growig sith it was
first set, then take a sharpe hatchet or a bande
byl and cut the settes in a plaine place nygh vn
to the earth the moze halfe a sonder, and bende it
downe toward the erth and wrap & wynde them
to gither but alway se that the top lye hier thē the
rote a good quantite, for els the sap wil not ren in
to the toppre handely, but by pzoesse the top wyl
dye

Dye, & then set a lytle hedge on the backe syde, and it shall nede no moze mending many yeres after. And if the hedge be of .xx. xliii. or .xxx. yere of age syth it was firste sette, then wynde in fyrst al the nethermoost bowes, and wynde theym togyther, and the cut the settes in a playne place a lytle frō the erth the moze halfe a sonder, and to let it slaue downward and not vpwarde for dyuers causes, then wynde the bowes and bchaunches therof into the hedge, and at eucry two fote or thye fote to leaue one sette growynge not plached and the toppe to be cut of foure fote hegth or there aboute to stande as a stake yf there be any suche, or elles to sette another and to wynde the other that be pleched aboute them. And yf the bowes wyll not lye playne in the hedge, then cut it the moze halfe a sonder and bynde it into the hedge, and the shall ye not neade for to mende that hedge but in fewe places twentye yeres after or moze: yf the hedge be olde and be great stubbes or trees & they in the bottome that beastes maye go vnder or betwene the trees, then take a sharpe axe, & cut the trees or stubbes y grow a fote frō the erth or there aboute in a playne place Win anynche or two ynches of the side & let them slaue downward as I sayed before any lette the top of one tree lye ouer the roote of another tree, & to pleche downe the bowes of the same tree to stop the holowe places. And yf all the holow & voyde places wyll not be fylled & stopped then skoure the olde dytch & cast it vp new, and to fylle w erth all the voyed places. And yf so be these trees wyll not reche in eucry place to make a sufficient defence, then double quykset it, and ditch it new in eucry place that is nede full, and sette a hedge

The booke

hedge therupon, and to ouerlaye the settes for easyng of shepe or other cattell.

To mende a hye waye.

Meneth it is necessary to shew my opinion how a hye way should be amended. And first & principally se that there be no water standing in the hye waye, but þ it be alway current & runnyng, nor haue no abyding more in one place more then in another. And in somer whē the water is dyed vp then to get grauel & do fyll vp euery low place, and to make them euen somewhat descendyng or curraunt one way or other, & yf there be no grauell nor stones to gette, yet fyl it vp wyth earth in the begynnyng of somer, that it may be wel hardened with carpage and treading vpon, and it shalbe well amended if the water may passe away from it, the which wolde be wel cosydred and speciallye aboute London wher as they make muche more cost then nedeth. For there they dytche they hie wayes on both sydes, and fyll vp the holow and lowe places wyth erth, & then they cast and lay grauel alofte. And whē a great rayne or water cometh & synketh thozow the grauel & cometh to the earthe, and then the erth swelleth and holneth and waxeth softe, and with treading and specially with carpage the grauel synketh & goeth downwarde as his nature & kinde requiereth, and then it is in maner as a quicke sande, that hard it is for any thing to go ouer. But and they woulde make mo dytches in somer tyme when the water is dyed vp that a man may se al the holow & lowe places, then to cary grauell and fyll it vp as hygh as the other knoles be then wold it not holne nor swell nor be no quicke soude, and euery man may

go besyde the hyghe waye wyth theyr carpage at
theyr pleasure. And thys me semeth is lesse coste &
lenger wyll last wyth a lytle mendynge whē nebe
requireth, therfore me thynke yf thys were verye
well looked vpon it shulde be both good and neces-
sary for that purpose, for so I haue sene don in o-
ther places where as I haue bene. &c.

¶ To remoue and set trees.


If thou wylte remoue and set trees get as ma-
ny rotes with them as thou can, & breake them
not nor brose thē by thy wyl. And yf there be a
wyrote broke & sope brosed cut it of hard by there
as it is brosed with a sharpe hatchet, els the rote
wyll dye. And yf it be alse, elme, oz oke, cut of all
the bowes cleue and saue the top whole. For yf y
make hym ryche of bowes thou makest hym poore
of thyft for.ii. causes. The bowes causeth thē to
shake wyth wynde & to lose the rotes. Also he can
not be so cleane get, but some of the rotes must ne-
des be cut, & then there wyll not come so much sap
and moystnes to the bowes as there dyd before, &
yf the tree be verp longe cut of the top two oz thre
yardes. And yf it be an aple tre oz peer tree oz such
other as beareth frute, thē cut awaye al the water
bowes & the small bowes p the pynceipall bowes
may haue the moze sap. And yf ye make a marke
whiche syde of the tre stādes towarde the sun that
he maye be set so agayne, it is so muche the better.

¶ Trees to be set without rotes and growe.

There be trees wyll be set wythout rootes, &
growe well and sprynge rotes of themselfe.
And those be dyuers aple trees that haue
knottes in the bowes as castes oz wydes, & suche
other that wyl growe on Ayuynges, and likewise
pepeler

The boke

pepeler and wethy and they must be cut cleane des-
pyde the tree that they grow on, and the toppe cut
cleane, of epght oz tenne fote of length, and al the
howes betwene, and be sette a fote depe oz more
in the erth in good ground: & ye shall vnderstand
that there be foure maner of wethyes, that is to
say, whyte wethy, blacke wethy, redde wethy, and
olperd wethy. Whyte wethy wyl growe on drye
grounde if it be set in the begynnyng of wynter, &
wyl not growe in marische ground, blacke wethy
wyl growe better on marische ground then on drye
ground, and redde wethy in like maner, and olper
wethy wyl growe best in water & moyst ground.
And they be trees that wyl some be nozished, and
they wyl beare muche wode & they wold be crop-
ped euery seven oz epght yere, oz els they wyl dye,
but they maye not be cropped in sappe tyme, nor
no trees els. And in many places both that lordes
freholders and tenauntes wyl set sache wethyes
pepelers in marische grounde to nozish the wood.

 To fell wood for household or to sell.

If þ have any wodes to fell for thy household
to brenne or to sell, the fell þ vnder wode friste
in wynter that thy cattell or beastes may eate,
and brouse the toppes, and to fel no more on a day
but as muche as the beastes wyl eate the same day
or on the morowe after. And as soone as it is wel
eaten and broused, the kyd it and set them on the
endes and that wil saue the bandes from rottinge
and they shall be the lyghter to carpe, and the bet-
ter wyl they brenne and lye in lesse rowme. And
whē thou shalt byng them home to make a stake
of them set the nethermost course vpon the endes
and the seconde course flatte vpon the syde & the
endes

endes outwarde, and the thyrde course fall on the syde ouerthwart the other, and so to peruse them tyll thou haue layde all vp. And when thou shalte byynne them take the ouermost fyrst.

Co to shrede, loppe, and crosse trees.

If thou haue any trees to shrede, lop, or crop for the fyre wood, crosse theym in winter that thy beastes may eat the brouse and the mosse of the bowes. And also the pines, and when they be broused and eaten, dresse the wood and bowe it cleane and cut it at euery bight, and reyse the great wod to the top, and kydde the small bowes and set the on ende, & yf thou shalte not haue sufficient wood excepte thou heed the trees and cut of the toppes, then heed them thye or foure fote aboue any tymber. And yf it be no tymber tree but a shaken tree or a hedge rote ful of knottes, then heed him thyrty fote hygh, or twenty at the leaste, for so far he wyl beare plenty of wode and bowes and muche more then and he were not heeded. For a tree hath a perty to grow to a certayne heygth, & when he cometh to the heygth he standeth styll, & groweth no lyer but in bryde & in conclusyon the top wyl dye and decrease, & the body thryue. And if a tre be heeded and vled to be lopped & cropped at euery .xii. or .xvi. yeres ende or there about it wyl bere much more woode by pprocess of tyme then and it were not cropped, and muche more profyte to þ owner.

Chowe a man should shrede, lop, or crop trees.

It is the comen gyfte to begyn at the toppe of the tree when he shalbe shredde or cropped by cause ech boughe should lye vpon other, when they shal fall so that the weygth of þ bowes shal cause the to be the rather cut downe. But that is
not

The boke

not best for that causeth the bowe to flake downe
the neyther parte and pulleth away the barke fro
the bodye of the tree the which wyll cause the tree
to be holowe in that place in tyme comynge, and
many tymes it shall hynder hym. And therfore let
hym begyn at the nether most boughes fyrst, & with
a lyght axe for an hande to cut the bough or both
sydes a fote or two fote fro the bodye of the tree.
And specially cut it moze on the nether syde then
the ouersyde, so that the boughes fall not strayghte
downe but turne on the syde, and then shall it not
flake nor breake no barke. And every bough will
haue a newe heede, and here moche moze woode &
by thy wyll wythout thou muste nedes do it, crop
not thy tree, nor specially hed hym when þ wind
standeth in the north, nor in the east. And beware
that thou crophe hym not nor hed hym speciallye
in lappe tyme, for the wil he die within few yeres
after, yf it be an oke.

To sell wood or tymbre.

If thou haue any wood to sell I aduise thee re-
sayle it thy selfe yf thou maye attende vpon it.
And yf not, then to cause thy baylly or some o-
ther wyle or discrete man to do it for thee. And yf
it be smale wode to hydde it and sell it by the hun-
dredes or by the thousandes, and if there be alshes
in it, to sell þ smal alshes to cowpers for garches
and the greate alshes to whele wyghtes, and the
meane alshes to ploughe wyghtes and the crab
trees to myllers to make cogges and ronges. And
yf there be any okes both great and smal sel them
and yll them, and sell the barke by it selfe, & then
forte the trees, the polles by themselves, the myddle
fort by them selfe, and the greatesse by them selfe.

And

And the sell them by scores or halfe scores, or hundredes, as thou may, and to sell it harde by y^e erth for one fote next vnto the erth is worthe two fote in the top, & to cut thy tymber longe ynoughe that thou leaue no tymber in the top. And to sel y^e tops as they lye a great, or els dresse the and sel y^e great wood by it selfe and the hydwode by it selfe, & to fal the vnderwood first at any tyme bytwene martylmas and holy roode daye. And al the asches bytwene martylmas and cadelmas, and all okes as sone as they wyll pyll vntyl Maye be done, & not after. Paraduventure the greatest man hath not y^e best prouysion. And that is because the seruantes wyll not enforme these wayes & also may fortune they woulde byc suche wodes them selfe or be partener of the same, & to aduyle his Lorde to sell them. It is conuenient that the salisman that selleth the wod to be partener with the byer.

Co kepe springe wode.

In the wynter before that thou wylte sell thy wood make a good & a sure hedge that no manner of catell can gette in. And as shortly as it is fallen let it be caried away or the springe come vp for els the catell that doth cary the wode will cate the spring, and when the top is eaten or broken it is a great lette hurte & hynderaunce of the goodnesse of the springe, for then where it is eaten it burges oute of many braunches, and not so faire as the fyrst wold haue bene. A parke is best kept wher there is nother man dog nor four foted beast therein except dere. And so is a spring best kepte where there is nother man nor foure foted beast within the hedge, but and there be moche grasse & thou were lothe to lose it, then put in calues newly wayned

Fi.

and

The boke

and taken fro theyr dammes, and also waynyng
coltes oꝝ hoꝛses not paste a yeeꝛ of age. And let thy
Calues be taken awaye at Maye, the coltes maye
go lenger foꝛ eatyng of any wod, but there is no
pardy both foꝛ calues, soles, and co'tes foꝛ trekes
oꝝ foꝛ beyng lowly, the whiche wyl kyll the if they
be not taken heede vnto. And seuen yeres it is the
least that it wyl saue it selfe, but ten yeres is best.
And then the vnder bowes wolde be cut awaye &
made kyde therof, and the other wyl grow much
the better & faster. And yf the vnderbowes be not
cut away they wyl dye, and then they be lost, and
great hurt to the spyng, foꝛ they take awaye the
sap that shuld cause the spyng to growe better.

Necessary thynges belongyng to graffing.
It is necessary, pꝛofytable, and also a plesure
to a husbnde to haue peeres, wardens, & ap-
ples of dyuers soꝛtes. And also cherries, sylber-
des, bullae, damsons, plums, walnuts, and such oꝝ
ther. And therfoꝛe it is conuenient to learne how
thou shalt graff. Then it is to be knowen what
thynges thou must haue to graff withall. Thou
must haue a graffynge sawe, the whiche wolde be
very thynne & thicke tothed, & bycause it is thynne
it wyl cut the narrower kyffe, and the cleaner foꝛ
brusyng the barke. And therfoꝛe it is set in a com-
pas pꝛe of yron fere ynches foꝛ to make it styffe &
bygge, thou must haue also a graffynge knyfe an
tuche brode with a thicke backe to cleue the stocke
withall. And also a mallet to dyue thy knyfe and
the wedge into the tree, & a sharpe knyfe to pare
the stocke hed. And another sharpe knyfe to cut y
graffe cleue. And also y must haue two wedges of
hard wod oꝝ of yron a long small one foꝛ a small
stocke

stocke, and a broder, for a bygger stocke to open the stocke when it is clouen & pared and also good tough clay and moss, & also bastes oz pplynge of wethy oz elme to bynde them with.

¶ What frute shulde first be grafted.

Pears and wardcyngs woulde be grafted before any maner of apples bycause the sappe cometh soner and rather into the peere and warden tree, then into the apple tree. And after S. Valentyns daye it is tyme to graffe both peeres & wardens tyl March be comen, and then to graffe apples to our lady day. And then graffe that, that is get of an olde apple tree firste for that wyll bud before þ graffe get of a yonge apple tre late grafted. And a peere oz warden woulde be grafted in a peere stocke and if thou can get none, then graffe it in a crabbe tree stocke, and it wyll do well, and some men graffe them in whyte thorne, and then it wyll be the moze harder and stonye. And for all maner of apples the crabtre stocke is best.

¶ Howe to graffe.

Thou must get thy graffes of the fayres lances that thou can fynde on the tree, and see that it haue a good knot oz ioynte and an euen.

¶ Then take thy sawe and saw into thy crabtre in a fayre playne place pare it euen w thy knyfe, & the cleue the stocke with thy greate knyfe, & thy malet and set in a wedgc and open the stocke accordyng to the thycknes of thy graffe, then take thy small sharpe knife and cutte the graffe on both sydes in the ioynte but passe not the myddes thereof for no thyng. And let the inner syde that shall be set into the stocke be a lytell thynner then the vtter syde, and nere the nether point of the graffe the thynner

The boke

thē proferre thy grasse in to the stocke, and yf it go not close cutte the grasse of the stocke tyll they close cleane that thou can not put the edge of thy knyfe on nother side betwene þ stocke & the grasse and set them so that the toppes of the grasse bēde a lytle outwarde & set that the wood of the grasse be set mete with the wood of the stocke that þ sap of the stocke maye runne streyght & euen wyth the sap of the grasse, for the barke of the grasse is neuer so thicke as the barke of the stocke. And therefore thou may not set the barkes mete in the vnter side but on the inner side thē pul away thy wedge and it will stand much faster. Then to take tough clay lyke marley and lay it vpon the stocke head & wyth thy synger laye it close to the grasse, and a lytell vnder the head to kepe it moyst and that no wynde come into the stocke at the cleuyng. Then take mosse and laye therupon for chynnyng of the clay, then take a bayst of whyte wethy or elme, on halfe a byerc. And bynde the mosse, the claye, & the grasse togyther, but be wel ware that thou breake not thy grasse nother in the cleuyng nor in the byndyng, and thou must set some thyng by the grasse that crows nor birds do not light vpon thy grasse for and they do, they will breake them.

¶ To graft. betwene the barke & the tree.

There is another maner of graftynge then this & soner done & soner to growe, but it is more reopcedy for wynd whē it beynnethe to grow. Thou must saue þ stocke & pare þ heade therof as thou dydest befoze, but cleue it not, then take thy grasse and cut it in the ioynt to the myds and make þ teneūt therof halfe an ynch longe & a lytle more all on one syde & parte the barke away
a lytell

a lytell at the poynte on the other syde, then thou must haue made redy a ponche of harde woode wth a stoppe and a tenaunte on the one side lyk^e to the tenaunt of the grasse. Then put the tenaunt of the ponche betwene the barke and the woode of the stocke, and pul it out agayne and put in þ^e graue and se that it ioyne close o^r els mende it. And this can not faile for nowe the sap cometh on euery syde, but it wyll spynge so faste that yf it stande on playne grounde, the wynde is lykely to blowe it b^e syde the heade, for it hathe no fastnesse in the wood. And thys is the beste remedy for blowynge of to cut o^r clyppe awaye some of the nethermoost leaues as they grow, and this is the best waye to grasse and specially a great tree then clape it and bynde it as thou dydest the other.

Co now be al maner of stone frute & nuttes.

As for cheres, dampsons, Bullas, plumes, and suche other maye be set on the stones, and also of the sciēces growynge about the tree of the same for they wyll sondest beare.

ffylbertes and walnuttes may be set on the nuts in a gardeyne, and after remoued and sette where he wyll. But when they be remoued they wold be set vpon as good a grounde o^r better, o^r els they wyll not lyke.

A thorte infozmacyon for a yonge gentylman that entendeth to thyrue.

Idupse him to gette a copy of this present boke and to redc it frō the begynning vnto þ^e endynge wherby he may perceyue þ^e chapters & cōtentes in þ^e same, & by reason of oft readyng he may wey perfyte what shulde be done at al seasons. For I lerned two verses at grāmer

The boke.

Cole, and those be these. *Gutta cauat lapidē non
 vi sed sepe cadēdo, sic homo sit sapiens non vi sed
 sepe legendo.* A drop of water perleth a stone, not
 alonly by his owne strēgth but by his ofte falling
 Wyght so a man shalbe made wylse not alonly by
 him selfe, but by his ofte reading. And so may this
 yonge gentylman, accordynge to the season of the
 yere rede to his scruaūtes what chapitour he wyl.
 And also for any other maner of profite cōtayned
 in þ same the which is necessary for a yonge hus-
 bande that hath not the experience of husbandrye,
 nor other thinges conteyned in thys present boke
 to take a good remembraunce and credence therun-
 to, for there is an olde sayinge, but what auctorys
 tie I can not tel. *Quod melior est practica rusticorū
 quam scientia philosophorū.* It is better the
 practyse of knowledge of an husbände man well
 proued, then the science of connyng of a phyloso-
 pher not proued, for there is nothyng touchynge
 husbandrye, & other profyttes cōteyned in this pre-
 sent booke, but I haue had the experience therof &
 proued the same. And ouer & besyde all thys boke
 I wyll aduise him to ryse be tyme in the morning
 accordynge to the verse befoze of *S. Sanat sancti-
 ficat et dicat surgere mane.* And to go aboute hys
 closes, pastures, feldes, & specially by the hedges.
 And to haue in his purse a payre of tables & when
 he seith any thyng þ wolde be amended to wypte
 it in his tables, as and he fynd any horses, mares,
 beastes, shepe, swyne, or geese in his pastures that
 be not his owne. And peradventure though they be
 his owne he wold not haue them to go there, or to
 fynde a gappe or a thred in his hedge, or any wa-
 ter stāding in his pastures vpon his grasse wheres
 by

by he my take double hurt, both losse of hys gras
 and ro:tyng of hys shepe, & calues. And also of sta
 dyng water in his coyne felde at the landes en
 des oꝝ sydes, and howe he wolde haue hys landes
 plowed, dōged, sturred, oꝝ sowed. And his coyne we
 ded oꝝ thorne oꝝ hys catel thifted out of his pastue
 into another, and to loke what dychyng, quych
 settyng, oꝝ plashyng, is necessary to be had, and
 ouerle his sheparde, how he handleth and orde
 reth hys shepe and his seruantes how they plow
 & do theyꝝ woꝝkes oꝝ yf any gate be broken down
 oꝝ wante any stauies and go not lyghly to open &
 tyne, and that it do not tragle & that the wyndes
 blowe it not open, w many mo necessary thynges
 that are to be looked vpon. For a man alway wā
 dyng oꝝ goyng about somwhat kyndeth oꝝ seyth
 that is amysse and wolde be amended, and asone
 as he seyth any suche defautes, th: n let hym take
 oute hys tables and wypte the defautes, and whē
 he cometh home to dyner, supper, oꝝ at night thē
 let hym call hys bayly oꝝ hys heade seruante and
 to shewe hym the defautes that they may be moꝝt
 ly amended, & when it is amended then put it out
 of his tables, for this vled I to do. x. oꝝ. xii. yerēs
 and moꝝe and thus let hym vle dayly and i moꝝte
 space he shall set much thynges in good orde, but
 dayly it wil haue mending. And if he can not wyl
 let hym nycke þ defautes vpon a speke & to shew
 hys bayly as I sayd befoꝝe. Also take hede bothe
 early & late at all tymes what maner of people re
 soꝝe and come to thy house, and the cause of theyꝝ
 comyng and specially if they byyng wyth them
 pytchers, cannes, tankardes, botels, bagges, wal
 lets oꝝ bushelpok: s. For yf thy seruantes be not

The booke.

erue, they maye do the greate hurte and them selfe
lytell auantage, wherfoze they wolde be wel lo-
ked vpon. And he that hath .ii. true seruauntes a
man seruaunte and another woman seruaunte, he
hath a great treasure, for a true seruaunte wyl do
iustly him selfe. And if he se his felowes do a mys
he wyl bydde them do no moze so, for and they do
he wyl therew his master therof, yf he do not thys
he is not a true seruaunt.

A lesson made in Englysh verses to teache a ge-
tylman's seruaunte to say at euery tyme when he
taketh his horse for his remembraunce, þ he shall
not forget his geare behynde him.

Purse, dagger, cloke, nyghtcap, kercheyse, sho-
pynge horne, boget, & shoes, spere, male, hooode,
halter, saddle clothe, spozres, þ with thy horses
come, bow, arrowes, sweard, buckeler, horneleyst,
gloves, stryng, & thy braser, pen, paper, ynke, per-
chement, redware, pomys, boke, thou remembre.
Penknyfe, combe, thimble, nedle, thy de, point lest
thy girth breake. Goddyn, knyfe, lyngel, geue the
horse meate, se he be shod well. Make mery synges
and þ can take hede to thy geare that þ lose none.

A prologue for the wyues occupacyon.

Now thou husbände that hast done thy dy-
lygence and laboure that longeth to a hus-
band to get thy liuing, thy wyues thy chil-
dren, and thy seruauntes, yet is there other thyng-
ges to be done that nedes must be done, oz els thou
shalte not thriue. For there is an olde common say-
inge, that seldome doth the husbände thriue with-
out leue of his wife. But this saying it shuld seme
that there be other occupacions and labours that
be mooste couenient for the wyfes to do. And howe

be it

Be it that I haue not the experience of al theyꝝ occupacōs and workes as I haue of hūsbādꝝ, yet a lytel wil I speke what they ought to do, though I tell them not howe they shuld do and exerce theꝝ labour and occupacions.

A lesson for the wyfe.

WAt yet oꝝ I begyn to shewe the wyfe what workes she shal do. I wyll fyrste teache her a lessō of Salomō as I did to her hūsbād a lesson of þ̄ philosopher, & that is þ̄ she shuld not be ydel at no tyme. For Salomō sayeth. *Ociosus non gaudebit cum electis, in celo sed lugebit in eternis cum reprobis in inferno.* That is to say that ydel folkes shall not ioye w̄ the chosen folke in heuen, but they shall sorowe with the reprobod and forsaken folkes in hell, and. *S. Jerome saith Semper boni operis aliquid facito vt te diabolus inueniat occupatum, quia sicut in aqua stante generantur vermes sic in homine ocioso generantur male cogitationes.* That is to saye, alwaye be doynge of some good workes þ̄ the deuill maye fynde the alway occupied for as in a stāding water are engendred wormes, right so in an ydel body are engendred ydel thoughtes. Here may thou se that of ydelnes cometh damnaciō, and of good workes and laboure cometh saluacion. Nowe thou art at thy lyberty to chole whpyther waye þ̄ wyfte wher in is great dyuersyte. And he is an vnhappye man oꝝ woman that god hath giuē both witte & reason and putteth him in choyse and he to chole þ̄ worst part. Nowe thou wyfe I trust to shewe vnto the diuers occupacions, workes and labours þ̄ thou shalt not neede to be ydel no tyme of the yere.

What thiges þ̄ wyfe is bounde of ryghte to do

f. v.

fyrste

The booke

Test and pynceppally the wife is bound of
 ryght to loue her husbände aboue father &
 mother & al other men, for our lord said in
 his gospel, Relinquet patrē et matrē et ad
 herēbit vrozī sue. A man shulde leue father & mo-
 ther and drawe to his wyfe, and the same wyfe a
 wyfe to her husband. And are made by the vertue
 of the sacrament of holy scripture, one fleshe, one
 bloude, one body, and two soules, wherfoze they
 herres, they myndes they woordes and occupacy-
 ons shulde be al one neuer to seuer nor chaūge du-
 ryng they naturall lyues by any mannes acte or
 dede, as it is sayde in the same gospel. Quod deus
 coniunctit homo non seperat. That thing that god
 hath ioyned together no mā may seuer nor depart
 wherfoz it is conuenyent þ they loue eche other,
 as effectually as they wolde do they owne selfe.

¶ What workes a wyfe shuld do in generall.

First in the mornynge when thou art waken
 and purpose to ryse, lift vp thy hand & blys-
 the & make a signe of the holy crosse. In no-
 min: patris et filii & spiritus sancti. Amen. In the
 nam: of þ father the sonne, & the holy gooste. And
 yf þ saye a Vater noster, an Ave & a Crede. And
 remembze thy maker and thou shalt spede moche
 the better, and when thou arte vp and redye, then
 forste swyze thy house: dresse vp thy dyscheboorde
 and sette all thy thynges in good order wīn thy house
 mylke thy kye, socle thy calues, syle wī thy mylke
 take vp thy chyliden and aray them and prouyde
 for thy husbādes breakfast, dyner, souper, and
 for thy chyliden and seruantes and take thy part
 wīth the n. And to ordeyne corn: and malte to the
 myll, to bake and brye wīthall wēn nede is. And
 wīte

mete it to the myll and fro the myll, & see that thou
 haue thy mesure agayne besydes the tole or els the
 mylner dealeth not truly with the or els thy cozne
 is not dyue as it shold be, thou must make butter
 and chese when thou may, serue thy swyne bothe
 moynynge and cunynge, and gyue thy polen meat
 in the moynynge and whē tyme of the yere cometh
 thou must take hede how thy hennes, duckes, and
 geese do ley, and to gather vp theyr egges & when
 they wax broudy to set them there as no beastes,
 swyne, nor other vermyen hurte them. And thou
 muste know that all hole footed fowles wyl lyt a
 moneth and al clouen footed foule wyl lyt but thres
 weekes except a pephēn and suche other great fow
 les as cranes, bustardes, and such other. And whē
 they haue broughte forth the theyr byrdes to se that
 they be well kepte from the gleyd, crows, fully-
 martes and other vermyen, and in the begynnynge
 of Marche, or a lytle before is tyme for a wyfe to
 make her garden and to get as many good seedes
 & herbes as she can, and specially such as be good
 for the pot and for to eate & as ofte as nede shall
 require it muste be weded for els the wede wyl or
 uer growe the herbes. And also in Marche is time
 to sowe flaxe and hempe, for I haue herd old hus-
 wyes say, that better is Marche burdes then A-
 pryl flaxe, the reason appereth, but howe it shoulde
 be sowne, weded, pulled, repleyd, watche, washen
 byrd, beten, bzaken, tawed, hechelid, spon, woun-
 den, wrapped, & oue. It nedeth not for me to shewe
 for they be wysse ynough, & therof may they make
 shertes, bozdeclothes, towels, shertes, smockes, and
 suche other necessities, and therfore lette thy dys-
 taffe be alwaye redy for a passyng, that y be noe
 ydell

The booke

pell. And vndouted a woman can not get her tye
urunge honestly with spynnyng on the distaff, but
it stoppeth a gap and must nedes be had. The bolts
les of flaxe whan they be rpyled of, muste be redy-
led from the wedes and made dye with the sunne
to get out the sedes. Howe be it one maner of lynn
sede called lokensede wyl not open by the sunne,
and therfore when they be dye they muste be soze
buzen and broken the wyues knowe howe, & then
wynowed and kepte dye tyl peretyme come again
The femell hempe muste be pulled fro the chucle
hēpe for this beareth no sede & thou muste do by it
as thou dydest by þ flaxe. The chucle hempe doth
beare sede & thou must beware that byrdes eat it
not as it groweth, the hēpethereof is not so good
as the femell hempe, but yet it wyl do so good ser-
uyce. It may fortune somtyme þ thou shalte haue
so many thynges to do that thou shalte not well
knowe where is best to begynne. Then take hede
whyche thyng shuld be the greatest losse if it were
not done and in what space it wolde be done, and
then thynke what is the greatest losse there begin.
But I put case that, that thyng þ is of the grea-
test losse wyl be longe in doyng, that thou myght
do thre or .iiii. other thynges in the meane whyle,
then loke well yf all these thynges were set togy-
ther whyche of them were greatest losse, & yf these
thynges be of greater losse, and may be all don in
as short space as the other, the do thy manye thin-
ges fyrste. It is cōuenient for a husband to haue
shepe of his owne for many causes, and then may
his wyfe haue part of the wolle to make her hus-
bande and her selfe some clothes. And at the leaste
waye she may haue the lockes of the shepe ther to
make

make clothes of blankets, and coucletts, of both. And if she haue no wol of her owne she may take woll to spynne of cloth makers, and by that meanes she maye haue a conuenient spynge, & manye tymes to do other workes. It is a wyues occupacyon to winow all maner of corne, to make male washe and wyng, to make hey, to there corne, and in tyme of nede to helpe her husbände to fylle the mucke wayne of dounge carte, dyue the plough, to lode hey corne and such other. Also to go of ride to the markette to sell butter, chese, mylke, egges, chekens, kapons, hennes, pygges, gees, and al maner of corne. And also to bye all maner of necessary thynges belonging to a household, and to make a true rekenyng & accompt to her husbände what she hath receyued and what she hath payed. And yf the husbände go to the market to bye and sel as they ofte do, he then to shew his wyfe in lyke maner. For yf one of them shoulde vse to dysceyne the other, he dysceyueth him selfe and he is not lyke to chynge, and therfore they must be true eyther to othyr. I coulde peraduenture shew the husband of diuers poyntes that the wyues deceyue their husbādes in, and in lyke maner how husbādes deceyue theyr wyues. But & I shoulde do so, I shoulde shewe mo subtyll poyntes of disceite then other of them knew of before. And therfore me semeth best to holde my peacc. lest, I shoulde do as the kynyght of the towre dyd y^e which had many fayre doughters. And of fatherly loue that he oughte to them he made a boke vnto a good intent y^e they myghte eschewe and flee from vyces and folowe vertues. In the whiche boke he sheweth that yf they were wooed, moued, or styred by any man after suche a

The booke

maner as is there shewed þ they shuld withstande
it, in the whiche booke he shewed so manye wayes
how a mā shulde attayne to his purpose to byng
a woman to byce. The which wayes were so na-
turall & the wayes to come to their purpose was
so subtylly contriued & craftely shewed that harde
it wolde be for any woman to resist or deny theyr
desyre. And by the sayed booke hath made both the
man and the woman to knowe mo byces subtyl-
tic and craft then euer they shulde haue knowen
if the booke had not bene made, the which booke he
named hym selfe the knyghte of the towre. And
thus I leaue the wyues to vse theyr occupations
at theyr owne discretion &c.

¶ To kepe measure in spendyng.

NOWE thou husbāde & hys wyfe that haue
done your diligence and cure accordyng
to the fyrst article of the philosopher, that
is to say. Adhibe curā. And also hath well remem-
bered the saying of wise Salomon. Quod otiosus
non gaudet cū electis in celo, sed lugebit in eter-
num cum reprobis in inferno. Then ye must remē-
ber obserue and kepe in mynde the seconde article
of the saying of the sayed philosopher þ is to saye
Bene mensurā. That is to say in Englyshe, holde
and kepe measure. And accordyng to that sayinge
I lerned two verses at grāmer scole and those be
these, Qui plus expendit quam rerū copia tentat.
Nō admiretur si paupertate grauetur. He þ doth
more expende then his goodes wyll extende, mir-
uayle it shall not be though he be greued with po-
uerty. And also accordyng to the sayinge speaketh
saynte Paule & sayeth. Juxta facultates faciendū
sunt sumptus ne longi temporis victā beneis ho-
ra cen-

ea consumat. That is to saye, after thy facultie or thy haoure make thyne expenses least thou spend in thort spare that thyng that thou shouldest lye by longe. This teit toucheth euery man from the hyghest degre to the lowest, wherfore it is necessary to euery man and woman to remembre & take good hede therunto for to obserue, kepe & folowe the same but because this texte of saynte Paule is in latten and husbandes comenly can but lytle latten. I feare lease they can not vnderstand it. And though it were declared ones or twise to the that they would forset it. Wherfore I shall shewe to them a texte in Englyshe and that they maye well vnderstande, and that is. Eate within thy tedure.

To eate within thy tedure.
 Thou husbände and huswife that entendest to folowe the sayinge of the Philosopher, that is to say kepe measure, thou must spare at the bynke & not at the botome, that is to say vnderstande in the begynnynge of the yere sellynge of thy cornes or spendynge in thy house vnto the tyme þ thou haue sowē agayne thy wynter corne and thy lent corne, and then se what remaineth to serue the houle and of the ouer plus thou may sell and bye such other necessities as thou must needs occuppe. And yf thou spende it in the begynnynge of the yere and shall wante it in the hynder ende, then thou doest not eate within thy tedure, & at the last thou shalt be punished as I shal proue by ensample. Take thy horse & go tedure hym vpon thine owne leas, slyt hym as ofte as thou wylte no man wyl saye thou doeste wzonge, but make thy horse to longe a tedure, that when thou haste tred hym vpon thyn owne leas, hys teder is so longe

The boke

longe that it rechet to the myds of another mans lees or coine. Nowe haste thou geuen hym to moche lybertye and that man that thy horse hath eaten his coine or grasse wylbe greued at the, and wyl cause the to be amerced to be in the court of els to make him amēdes or both. And yf thy horse breake his teder & go at large in eury māns coine and grasse, then cometh the pynder & taketh the hym and putteth hym in the pynfold and there shal he wande in pylson wythout any meate vnto þ time that thou hast payde his raunsome to the pinder and also make amēdes to thy neyghbours for þ distroyng of their coine. Right so as long as thou etest within thy teder þ thou nedest not to begge nor borrow of no mā, so longe shalt thou encrease and growe in ryches & every man wyl be content w the. And if þ make thy teder to longe that thine owne porcyon wyl not serue the, but that þ shalt begge, borrowe, or bye of other that wyl not endure longe but thou shalt fall into pouertie, and yf thou breake thy teder & run ryot at large & knowe not other mans goods from thy owne. The shall the pynder that is to say, the chirffe & þ baylye arreste thee and put the into the pynfolde, that is to saye, in pylson there to abyde tyll the truthe be knowen & it is meruayle and thou scape wyth thy lyfe, and therfore eate within thy teder.

A short lesson for the husbāde.

O Re thyngc I wyl aduise thee to remembre, and specially in þ wynter tyme when þ syttest by the fire & hath souped to consyder in thy mynde, whyther the workes that thou, thy wyfe & thy seruantes shal do be more aduantage to the then the fyre & candel light meate
and

and drinke that they shall spende & yf it be more
vauntage then syt still, and yf it be nat then go to
thy bed and slepe, and be vp betyme and breke thy
fast, before day þ thou maye be all the mozte wynt-
ters day about thy busynes, at gramer scole I ler-
ned a verse and that is this. *Sanat, sanctificat et
dicat surgere mane.* That is to say, erly resige mas-
keth a man hole in body, holler in soule, & ryche in
goodes. And this me semeth shoulde be suffyciente
instruction for the husbände to kepe measure.

How do men of hyz degre kepe measure.

Tome it is doutfull as me semeth they be rat-
ther to lyberall in expenses the to scarce and
specially in iii. thynges. The first is prodigalite
in outrageous & costly araye far aboute measure, þ
seconde thinge is costly charge of delycious mea-
tes & drykes, the.iii. is of outragvous play & game
far aboute measure and nowe to the fyrste poynte.

Prodigalite in outrageous and costly araye.

Ihaue sene boke of accompt of þ roman of the
wardropes of noble menne, and also inuitories
made after theyr decease of theyr aperel, and I
doubte nat but at thys day it is. xx. tymes more in
value the it was to such a man in degre as he was
Lycres agone and many tymes is geuen away or
it be halfe woyn to a symple mā the whiche cau-
seth hym to wer the same & another symple manne
or lytel better. Seynge hym to were suche ray-
ment and thynketh in his mynd that he may were
as good raiment as he causeth hi to bye such other
to his great cost and charge and aboute measure &
an yl ensample to all other and also to se mennes
seruauntes so abused in theyr aray, theyr cotes be
so side that they be fayne to tucke them vp when

The boke

they ryde, as women do theyr curtels when they go to the market or other places the whiche is an vnconuenient syght. And furthermoze they haue such playtes vpon theyr brestes & ruffes vpon their sleues aboue theyr elbowes that and theyr mayster or theyr selfe had neuer so gret nede they could not shote one shote to hurte theyr enemyes tyl he haue caste of his cote or cutte of his acues, thys is far aboue measure or comon weale of the realme. This began fylte with honour worthyp and honesty, and it endeth in pryde presumption and pueritie, wherof speketh saynt Augustine. *Quercum q̄ superbum esse videris diaboli filium esse ne dubites.* That is to saye, whosoever thou seest that is proude, doute the not but he is the sonne of the deuyll. Therfore againste pryde he byddeth the remembre. *Quid fuisti quis es et qualis post mortem eris.* That is to saye, what thou wast, what thou art, and what thou shalt be after thy deathe, & S. Barnarde sayeth. *Homo nihil aliud est quaz sperma fetedū, sacris stercoreum et esca vermiū.* That is to saye, a man is nothyng but stinking fylthe, a sacke of donge and wormes meat the whiche saynges woulde be remembred, and then me semethe this is sufficient at thys tyme for the fyfte poynte of the thyrde.

¶ Of delicyous meates and drynkes.

The costely charges of delicyous meates and drynkes that he nowe commonly vsed ouce that it hath bene in tymes paste and far aboue measure. For I haue sent booke of acompt of household and humentes vpo the same, & I doute not but in delicyous meates drynkes, & spices, there is at this day foure tyme so muche spent as was at these

at these dayes to a lyke man in degre & yet at that tyme there was as muche byefe, and mutton spent as is now, and as many good householdes kepte & as many yomen wyfters therin as be nowe. This began wyth loue & charitie, when a lord a gentylman or yoman despyeth or pryeth another to cum to dynner or supper and bycause of his comyng he would haue a dytche or two more than he would haue had if he had ben away. The of very loue he remembreth how lounge he was bydden to dynner & howe well he fared, he thynketh of very kyndnes he muste nedes byd hym to dynner againe, and so ordeyneth for hym as many maner of such dishes meates as the other man did i. ii. or iii. mo, & thus by lytle & lytle it cometh far aboue measure. And began of loue & charitie, & endeth in pryde & glottony wherof S. Jerome sayeth. Qui post carnem ambulat in uentre et libidine prouisi sunt, quasi irrationabilia iumenta reputantur. That is to saye they that walke and bee redy to fulfyll the luste of the fleshe and the bellie are taken as vnrasonable beastes, & S. Gregory saythe. Dominante uicio gula oēs virtutes per luxuriā & vanam gloriā obuiunt. That is to saye, where the vice of glottony hath dominacion all vertues by luxury and vayne glorie are caste vnder, the whiche saynges would in lyke wise be remembred, & thys me semeth is sufficient for the seconde parte of the thre.

¶ Of outrageous playe and game.

It is conuenient for every man of what degre that he be of to haue playe & game accordyng to hys degre, for Cathan sayth. Interpone tuis interdum gaudia curis. Amonge thy charges of busynes thou must haue somtyme ioy, and myghte

The boke

-but nowe a dayes it is far aboue mesure. For nowe
a poze man in regard wyll playe as great game at
al maner of games as gentylmē were wont to do
oz greater, and gentylmen as lordes, and lords, as
prynces, and ofte tymes the great estates wyll cal
gentylmen oz yomen to play with thē, at as great
game as they do, & they call it a disporte & whiche
me semeth a very true name to it for it displeaseth
some of them oz they departe, and specyallye God
for myspendyng of his goodes and tyme. But and
they played smale game that & pozeest man & play-
eth myght here it though he lost & bate nat his cou-
tenaunce then myghte it be called a good game, a
good playe a good sporte & a pastyme. But when
one shal lose vpon a day oz vpo a night as muche
money as wold fynd him and al his house meat &
drynke a moneth oz a quarter of a yere oz more.

That may be well called a disport oz dyspleasure &
ofte tymes by & menes thereof it causeth them to
sell theyr landes ditherite the heires & may fortune
to fall to thefte, robbery, oz such other to & greate
hurte of them selfe and of theyr chyldren, & to the
displeasure of god, and they so doing litel do they
ponder oz regarde the sayng of s. Paul. Juxta fa-
cultates faciendi sunt sumtus ne longi temporis
victus brevis hora consumat, This play began w
loue and charite, and oft tymes endeth with coue-
tous, wrath, and enuy. And this me thinke should
be sufficient instruction for keepyng of mesure.

Prologue of the .iii. saynges of & Philosopher
Nowe thou husbande and huswyfe & haue
done your dyligence and cure about your
husbandrye and huswifery accordyng to &
first sayng of the phylosopher. Adhibe curā. And
all

also hath well remembred & fullfilled the seconde sayinge of the sayed phylosopher. *Tene mensurā. Mōve* I doubt not, ye be ryche accordinge to the chyrche sayinge of the sayd Phylosopher. *Et eris diues.* Nowe I haue shewed the, the saying of the phylosopher, wherby thou hast gottē much worldly possession, me semeth it were necessary to shewe you how ye may get heuēly possessions, accordyng to the saying of our lord in his gospell. *Quid prodest homini vniuersū mūdum lucratur aīe vero sue detrimētū paciatur.* What profiteth it to a mā though he wyn al the world to the hinderaūce & losing of his soule. Howbe it it should seme vncōuenient for a temporal man to take vpon him to shew or teach any suche spiritual maters. Howbeit ther is a great diuersitie betwene predicatiō & doctrine.

A diuersitie betwene predicatiō & doctrine. Sayncte Jerome sayth there is great difference of diuersitie betwene preachinge & doctrine. A preaching or a sermon is where a conuocation or a gatheringe of people on holpe dayes or other dayes in churches or other places and tymes set and ordeyned for the same. And it belongeth to them that be ordeyned therunto and haue iurisdiction and auctorite & to none other. But every man may lawfully enforme and teach his brother or any other, at euery tyme and place behouable yf it seme expedient to hym for þ is an almes dede to the which every man is holden and bounde to do accordyng to the sayinge of sayncte Peter. *Unusquisq; sicut accipit gratiam in alterutrum illam ad ministrare debet.* That is to saye, as every man hath taken or receyued grace he ought to minister and shew it forth to other. For as *Li*

The booke

Somme sayeth greate meryte to him and a greate
 rewarde he shall haue in tyme to come, the whiche
 writeth or causeth to be writen holy doctrine for
 þe intent þe he may se in it how he may liue holily & þe
 other maye haue it. That they maye be edifyed or
 sanctified by the same, for he sayeth surely knowe
 thou that how many soules be saued by þe so ma-
 ny rewardes þe shalte haue for other, for S. Grego-
 ry sayth. Nullū sacrificium ita placet deo sicut ze-
 lus aſarum. There is no sacrifice þe pleaseſh god
 ſo much as the loue of ſoules, & alſo ſayth, Ille a-
 pud deū maior eſt in amoꝛe q̄ ad eiꝝ amoꝛē pluri-
 mos trahit. He is greateſt in fauour w̄ god þe dia-
 uer with moſte men to the loue of god. Wherefore me-
 ſemeth it is conuenient to enforme & ſhew the how
 they may get heuenly poſſeſſion as well as I haue
 ſhewed the to get worldly poſſeſſions, then to my
 purpoſe & to the poynſt where I liue. Nowe thou
 ¶ What is rycheſſe. (Art rycheſſe,

¶ It is to be vnderſtande what is riches, & as me-
 ſemeth riches is that thinge that is of goodnes,
 & can not be taken away frō the owner neyther
 in his tempoꝛall lyfe noꝛ in the lyfe euerlaſtinge.
 ¶ Then theſe worldy poſſeſſions that I haue ſpo-
 ken of is rycheſſe, for why they bee but flouris of
 the world. And that may bee well conſydeꝛed by
 Job the whiche was the rycheſt man of worldly
 poſſeſſions that was liuinge at thoſe dayes. And
 ſodenly he was the poꝛeſt mā agayne that coulde
 be lyuynge, al the while he toke it in pacience, and
 was content as apereth by his ſaying. Dominus
 dedit dominus abſtulit, ſicut dñs placuit, ita fac-
 tum eſt, ſit nomen domini benedictum. Our lord
 hath gyuen it, our lord hath taken it away. And
as is

as it pleaseth our Lorde so be it, blessed be þ name
of our lorde. The which Job may be ensample to
euery true christen man of his patience & good ly-
uynge in tribulatyon, as apereth by his story who
that lyst to rede therein, and saynte Austyn sayeth
*Qui terrenis inhiat et eterno non cogitat vtriusq[ue]
in futuro carebit.* He þ gathereth in worldly thyng-
es and thinketh not vpon cuerlastynge thynges,
shall want both in tyme to come, for. S. Ambrose
sayth, *Non sunt bona hominis q[ua] se cum ferere non
potest.* They are not the goodes of man. þ whiche
he can not beare w hym, and S. Barnarde sayth
Si vestra sint tollite vobiscum. Yf they be yours
take them w you, the it is to be vnderstand what
goodes a man shall take w hym. And these be the
good dedes and workes þ thou doste here in thys
temporal lyfe, wherof spekyeth Chylosom. *Fac be-
ne et operate iusticias vt spem habeas apud deus
et non desperabis in terra.* Do wel & worke right
wisely that thou may haue truste in god, and that
thou be not in dyspayre in this worlde accordinge
to that sayeth the prophete Dauid. *Junior fui et
enim senui & non vidi iustum derelictum nec semen
suum querens panem.* I haue bene young and haue
waxen olde, and I haue not sene a rightwise man
forsaken nor his chyldren sekynge theyr breade.

What the propertye of a ryche man is

In mine opinion the propertye of a rich man
is to be a purchasour, & if he wil purchase I
counsel him to purchase in heuē, for Sain-
t Austyn sayth. *Regnum celorum nulli clauditur
nisi illi qui se excluderit.* The kyngdome of heuē is
to no man closed, but to hym that wyl put out him-
selfe. Wherfore this text may geue the a corage to

G iii.

presyre

The boke

prefixe thy mynd to make there thy purchase, and Salomon sayth. Quod mali carius emunt infernum ꝑ boni celum. Yll men bye hell derer then the good men bye heuē, and ꝑ me semeth maye be wel proued by a comē ensample. As I had a. viij. shepe to sell and dyuers men came to me & bye every man a. l. of ꝑ shepe al of one pryce to pay me at diuers dayes I am agreed and graunt them these dayes some of ꝑ men be good men & kepe theyꝝ promise and paye me at theyꝝ dayes, and some of them do not pay me, wherfore I sue them at the lawe & by course of the comon law I do recouer my duty of them and haue theyꝝ bodyes in prison for excecution tyll they haue made me paymente. Howe these men that haue broken promyse & payde not theyꝝ duty they bye theyꝝ shepe derer then the good mē bought theyꝝ. For they haue imprisonment of their bodyes and yet must they pay theyꝝ duties neuer thelesse, or els lye & dye there in prison the whiche shepe be derer to them, then to the good men that kepte theyꝝ promyse. Ryght so euery man chepeth heuen and god hath set it on a pryce and graunted it to euery man & gyuen vnto them dayes of paymēt the pryce is all one. And that is to kepe his commaundementes duringe theyꝝ lyues, the good men kepe his commaundementes and fulfyll theyꝝ promise and haue heuen for the same at theyꝝ decess. The yll men breke promyse and kepe not his commaundementes wherfore at theyꝝ decess they bee put in prison and in paynes abiding the mercy of god, or in hell therto abyde his ryghteousnes, & so the yll men bye hell derer then the good men bye heuen, & therfore it is better to forgo a lytel pleasure or suffre a lytel payne in this world, then to suffre a mythe

a much greater & a lenger payne in another world
Now syth hell is derer then heuen, I aduise þe spe-
cially to bye heuē wherein is euclastyng ioy wout
¶ What ioyes or plesure are in heuen. (ende.

Synt Austyn sayth *Ibi erunt quęcumq;
ab hominibus desiderātur, vita & salus cō-
pia glōria, honor, pax & omnia bona.* That
is to say ther shalbe euery thing þ any mā
despyeth there is life, helth, plenty of ioy: honoure
peace, & al maner of goodnes what woulde a man
haue more. And S. Paule saith. *Oculus non vidit
nec auris audiuit nec in cor hominis ascēdit q̃ pre-
parauit deus diligentibus se.* That is to say, þ eye
hath not sene, nor the eares hath hard, nor þ herte
of a mā hath thought of so goodly thynges, þ god
hath ordeined for thē þ loue him. ¶ What a noble
act þ were for an husband or huswyle to purchase
such a ryal place in heuē, to þ which is no cōparisō
¶ Then it is to be knowen what thing pleaseth
god most, that we myght do it.

¶ What thing pleaseth god most.

In the terte of S. Paule aforesayd, loue ples-
seth god aboue all thing, & that may be wel
proued by the saynges of our lord him selfe
Where he saith. *Da michi cor tuum et suffi-
cit michi.* Geue me thy hert and that is suffyciente
for me, for he that hath a mannes heart, hath all o-
ther goddes, what is thys mannes herte, it is no-
thyng els but very true loue. For there can be no
true loue but it cometh merely & immediatly from
the hert, and yf thou loue god entyrelly w thy hert
then wylt thou do his cōmaundementes. Then it
wold be vnderstand & knowen by his commaun-
dementes that a man may obserue and kepe them

What

The booke

What be gods commaundementes.

There be in al.x. commaundementes þ which were to longe to declare, but they be al concluded & cōprehended in two, þ is to say: Dilectio domini deum tūm super omnia & proximum tuum sicut te ipsum. Loue thy lord god aboue all thyng, and thy neyghbour as thy selfe. These bee lyght commaundementes and nature byndeth a man to fulfyll, obserue and kepe them, or els he is not a naturall man remembryng what god hath done for the, fyrste he hath made the to the similitude and lyknes of his owne image, & hath giuen to the in this world diuers possessions special ly he hath redeemed thy soule vpon þ crosse & suffered great paine & passion & bodely death for thy sake, what loue, what kyndnesse was this in hym to do for the, what could þ desyre moze of him to do for the. And he desyret nothing of the again but loue for loue. What can he desyre lesse.

How a man should loue god & please him.

Surely a man may loue god & please him vcrpe many wayes, but fyrst & princypally he þ will loue God and please hym, he must do as it is saide in simbolo Athanasii. Quicumq; vult saluus esse ante oia opus est, vt tenat catholicam fidem. Whosoever wyl be saued aboue all thyng he must nedes be stedfast in the fayth of holy churche. And accordynge to that saynt Paule saythe. Sine fide impossibile est placere deo. Without fayth it is impossible to please god, & Deneca sayth. Nichil retinet q̄ fidem perdidit. There abydeth no goodnes in him that lost hys fayth, and so thou maye well perceyue that þ can not loue nor please god wyth out perfyte fayth. And furthcrmoze thou may not presume

presume to studie nor argue thy saythe by reason, for saynt Gregoꝝ sayeth. *Fides non habet meritū ubi humana ratio prebet experimētū.* Saythe hath no merite, where as mannes reason proueth the same, this sayth is as a princypal signe that thou louest god. Also thy good dedes and thy woꝝkes is a good signe that thou louest God, for saynte Jerome sayth: *Unusquisq; cuius opera facit, eius filius appellatur.* Whose woꝝkes euery man doth his sonnes seruante he is called, and saynte Bernard sayeth. *Efficatioꝝ est vox operis q̃ vox sermonis.* The dedes and woꝝkes of a man is moze euident pꝛofe, then his woꝝdes. The fylling of the. vii. woꝝkes of mercy is another speciall signe that thou louest god, and many moze there be the whiche were to longe to reherse them all, &c.

How a man should loue his neighbour.

Thou muste loue thy neyghbour as thy selfe, wherein thou shalt please god specialllye, for and thou loue thy neyghbour as thy selfe, it foloweth by reason that thou shalt do nothing to hym, but suche as thou woldest should be done vnto the. And that is to presume that thou woldest not haue any hurt of thy bodye nor of thy goodes done vnto the, & likewise þ thouldest do vnto hym And also if þ woldest haue any goodnes done vnto the either in thy bodye oꝝ in thy mouable goods likewise thouldest þ do vnto thy neyghbour if it lye in thy power. according to the saying of S. Gregoꝝ ry. *Nec deus sine proximo, nec proximus vere diligitur sine deo.* Thou can not loue god wout þ loue thy neyghbour, nor þ can not loue thy neyghbour without þ loue god. Wherefoꝝ þ muste fyrst loue god princypally and thy neyghbour secondarilye,
Of

The booke

Of prayer that pleaseth god very muche.
Payer is honour and laude to god and a speciall thinge that pleaseth him muche, and is a great sygne that thou louest god, and that thou arte persyt and stedfast in the sayth of holye churche, and that it is so it may be well consydered by oure foze fathers that hath for the loue and honour of god made churches, and dayly ordaine and make Chauntries, and Hospitales, and in them haue ordeyned and put persones, bycars, pooze men and women, and preests to syng and praye for them and al chysten soules. And though a man haue ordeyned and made suche houses, yet it is not inoughe for hym but he muste dayly and at some conuenient tymes exerceyse and vse prayer hym selfe, as he is bounde to do, for sayncte Ambrose sayeth. *Relicto hoc ad quod teneris ingratus es spiritui sancto nunquid aliud operaris.* If thou leaue that thyng vndone that thou art bound to do, it is not acceptable to god what so euer thou doest elles, then it is necessary that thou pray, and a pooze man doyng hys laboure truly on the day and thynketh wel then he prayeth wel, but on the holy daye he is bounde to come to the church, and heare the diuine seruyce.

What thyng letteth prayer.

There be two impedimentes that letteth and hyndreth prayer þ it may not be heard. And of the fyrste impediment speketh Elase the prophet. *Quia manus vestre plene sunt sanguine i. peccato idcirco non exaudiet vos dominus.* Bicause your handes be full of blood, that is to say ful of synne, therfore our lord doth not graciously here you, and also pꝛouerbroꝝ, iii. *Longe est dominus*
ab im

ad impijs et oraciones iustorum exaudiet. Dure
 lozde is sarre fro wycked men, and the prayers of
 ryghtwyle men he graciously hereth, & saynt Ber-
 nard sayth. Quia preceptis dei aduertitur quod in
 oratione postulat non meretur. He þ doth not gods
 des comaundemētes he deserueth not to haue hys
 prayer. The second impediment sayth Anastasius
 Si non dimittas iuriam que tibi facta est non ora-
 tionem pro te facis sed maledictionem super te in-
 ducis. If thou forgyue not the wronge done vnto
 the thou doest not praye for thy selfe, but thou in-
 duces goddes curse to fall vpon thee, & Isodorus
 sayeth. Sicut nullum in vulnere proficit medica-
 mētum si ad huc dolor in mente ita nihil proficiat
 oratio illius cuius adhuc dolor in mēte vel odium
 manet in pectore. Like as a playster or medecin cā
 nat hele a wounde yf there be anye prou styckynge
 in the same, ryght so the prayer of a man profiteth
 him not as long as there is sorowe in his minde
 or hate abydinge in his brest, for saint Augustyne
 sayeth: Si desit caritas frustra habentur cetera.
 If charite want, al other thynges be voyde.
 Wherefore thou muste se that þ stand in the state
 of grace, and not infect with deedly synne, and the
 pray if thou wylt be heard.

¶ How a man shulde pray.

It is to be vnderstande þ there be dyuers ma-
 ner of praynges. Quedaz publica et quedam
 priuata. That is to saye, some of them openly
 and some priuately. Prayer openly muste nedes be
 done in the churche by þ ministratores of þ same
 before the people. For it is done for al the cominal-
 ty, and therfore the people in þoughte to cōspyre
 them selfe to the sayd mynistratores and there to
 be pre-

The booke.

be present to pray vnto god after al due maner.
Oratio priuata. The prayer priuately ought to be done in secreete places for .ii. causes. For prayer cleuateth and lyfteth vp a mannes mynde to God, & the minde of man is sonder & better liste vp when he is in a priuy place & seperat from the multitude of people. Another cause is to auoyde vaine glory þ̄ might lyghtly ensue oz ryle therupon when it is done openly, & therof speketh our sauour where he saythe. *Lū oratis non eritis sicut ipocriti qui amāt in sinagogis & in angulis platearū stātes orare.* That is to say, whē ye pray be not as ipocrites the which loue to stande in thē synagoges & corners of the hye wayes to praye. And some folkes pray with the lippes oz mouth & not wyth þ̄ herte of whom speketh our lorde by hys pzophet. *Mī labiis me honozant cor autem eorum longe est a me.* They honour me with their mouth, & thē herte is far frō me, & *S. Gregoꝝ* sayeth. *Quid prodest strepitus labioꝝ vbi mutū est cor.* What profiteth the labour of thy mouth, where thy hart is dome. & *Isidore* saith. *Longe quippe a deo est animus qui in oratione cogitationibus seculi fuerit occupatus.* Hys soule is far from god that in his prayer hys mynde is occupped in workes of the worlde. Ther be other þ̄ praye both w̄ the mouth & herte, of whō speaketh *S. Io. x.* *Meri adoratores, adorabūt patrem in spū & veritate.* The true prayes wyl worshyp the father of heuen in spirite & with truth. *Isidorus* sayth. *Tūc veraciter oramus quādo aliud non cogitamus,* Then we pray truly when we thinke of nothing els. *Richardus de Hāpol.* *Ille deuote orat q̄ nō habet cor vacabūdū ī terrenis occupationibus sed sublatū ad deū ī celestibus.* He prayeth

eth deuoutly that hathe not his herte wauering in
worldly occupacions, but alway subliuate & lyfte
vp to god in heuen. Ther be other that pray wth the
herte vñ Mathei vi. Tu autē cum oraueris intra
cubiculū tuū. i. in loco secreto. et clauso hostio, ora
patrem tuū. When þ^e shalt pray entre into thy cha
ber or oratory & bar the doze & pray to the father of
heue. Iudasus. Ardius oratio est non labiozū sed
cordium, potius enī orandū est corde q̄ ore. The
hotter prayce is with the harte then with the lyp
pes, rather pray with thy hert then wth thy mouthe
Regum primo. Anna loquebatur in corde. Anna
speaketh with the herte.

CA meane to put away ydel thoughtes in praig.

And to auoyde wauering mindes, in worldly
occupatiōs when þ^e shalt pray, I shal shew
vnto you þ^e best experience þ^e euer I coulde
finde for þ^e same, þ^e whiche haue be much troubled
therwth. And that is this he þ^e can rede & vnderstand
laten, let him take his boke i his hand, & loke sted
fast vpon the same thing þ^e he redeth and sayth þ^e
is no trouble to him, & remember the englyshe of þ^e
same. Wherin he shall fynde great swetnes & shall
cause his minde to folow the same, & to leaue other
worldly thoughtes. And he þ^e can not rede nor vñ
derstand his Vater noster Ave, nor Crede, he must
remēbre the passiō of Chyiste, what paynes he suf
fred for him & all mankinde, for redeming of theyr
soules. And also þ^e miracles & wonders þ^e god hath
done, & fyrst what wonders were done þ^e night of
his natiuitie & birth. And how he turned water i to
wine, & made þ^e blind to se, þ^e dōbe to speke, þ^e dese
to here, þ^e lame to go, þ^e speke to be holt. And howe
he sed v. M. wth two sythes & v. barley loncs, where
of was

The booke.

of was left. xii. coffens of sheppes of fragmentes.
 And howe he rayled Lazar from dethe to lyfe with
 many mo miracles þ he innumerable to be rcher-
 sed. And also to remēbre the special poyntes of his
 passyon how he was solde & betrayed of Judas &
 taken by the Jewes and brought before Pylate,
 then to kyng Herode, then to bythope Cayphace &
 then to Pylate agayne that iudged him to dethe &
 howe he was bounde to a pyller & skourged hym,
 & bobbed him, mocked him, spyt on his face, crow-
 ned him w thorne, & caused hym to bere the crosse
 to the moūt of Caluary wher bpō he was nayled
 both handes and fete & wounded to the herte wpyth
 a sharpe spere and so suffred death. And howe he
 fette out soules of our fore fathers forthe of hell.
 Howe he rose from deathe to lyfe, and howe ofte
 he appered to his discyples & other mo. And what
 myracles he wroughte afterwarde and specially
 what power he gaue to his disciples that were no
 clerkes, to teach and preache his sayth and worke
 many miracles, and specially when they preache a
 fore men of dyuers nacjons and lāgages, & euery
 man vnderstande them in theyr owne langage, the
 which is a sygne that god wolde haue euery man
 saued and to knowe his lawes the whiche was a
 myracle able to conuert al the infideles, heretiques
 and sellers in the worlde.

¶ I meane to auoyde temptacon,

It is ofte tymes sene that the holier that a man
 is the more he is tempted, and he that so is may
 thanke god therof, for god of his goodnes and
 grace hath not geuen to the dyuell auctorytie nor
 power to attempt anye man further & aboue that,
 that he that is so tempted may withstande, for S.

Gregory

Gregory sayth. Non est timendus hostis, qui non potest vincere nisi volentes. An enemy is not to be dyled, the which may not be overcome, but yf a man be wylling. And it is to presume, that he that is so tempted standeth in the state of grace, for saynte Ambrose sayeth: Illos diabolus verare negligis quos iure hereditatio se possidere sedit. The deuill dispyleth to vex or trouble those, the which he feleth him selfe to haue i possession by right heritaunce. And if thou be so tēpted, vexed or troubled. I shal shewe vnto the two verses that i do therafter, thou shalt be eased of thy temptacion, and haue great thanke and laude of god i rewarde therfore these be the verses. Hostis non ledit nisi cui temptatus obedit. Est leo sedet si stat quasi mulca residet. That is to saye, yf goostly enemy hurteth not but when he that is tempted obeieyth to his temptacion. The thys goostly enemy playeth the lyon, yf that he that is tempted lytteth styl and obey vnto him. And if he y is tempted stande stiffly agaynst him, the goostly enemy flyeth awaye lyke a flye. This me semeth may be well proued by a familyer ensample. As a lord had a castel, i deliuered it to a captayne to kepe, yf ther come enemyes to the castell and call to the captayne and byd hym deliuer them this castel. The captayne cometh i openeth them the gates i deliuer the keyes, now is thys castell some womne, i thys captaine is a false traytour to y lord. But let y captayne asme hym selfe, and shutte the gates i stand stiffly vpon the walles and to comaunde them to anoyde at theyr peril they wyl not cary to make any assaut. Right so euery man is captayn of his owne soule, and if thy goostly enemy come and tempte the, and thou

p. i.

that

The boke

that arte captayne of thyne owne soule wyl open
the gates and deliuer hym the keyes & lette him in
thy soule is sone taken prysoner, and thou a false
traytoure to thy soule, & worthy to be punyshed in
prysen for euer. And if þu arme thy selfe and stande
stiffly agaynst hym, & wyl not consent to him. He
wyl auoyde & fflye away, & thou shalte haue a great
rewarde for withstandyng of the sayde temptacions

¶ Almesse dedes please much god.

Almesse dedes please god verie much and
it is a great sygne þu thou louest bothe god
and thy neyghbour. And he of whome al-
messe is asked ought to consydre. iii. thynges that
is to saye, who asketh almes, what he asketh and
why crunto he asketh. Now to þe fyrst, who asketh
almesse. Deus petit. God asketh, for saynt Jerōe
sayth. Quia deus a deo diligit pauperes qd quic-
quid fit eis propter amorē suū reputat sibi factū
that is to say, because that god loueth poore men
so muche, what soeuer thyng is geuen vnto them
for the loue of hym he taketh it as it were done to
hym selfe, as it is sayd in hys gospel. Quid vni ex
minimis meis fecistis mihi fecistis. That thinge þu
geue or do to the least of those that be myne, ye
do it to me. Then to the seconde, what asketh god
Nō nostrum sed suū. He asketh not þe thyng that
is ours, but that thyng, that is hys owne, as saith
the prōphet Dauid. Tua sunt domine oīa et que
de manu tua accepimus tibi reddimus. Good lord
all thynges be thyne, & those thynges that we haue
taken of the, of those haue we geuen the, then to
the thynde. Where vnto doth god aske. He asketh
not to geue hym, but alonly to borrow. Non tamē
ad triplas s; immo ad centuplas. Not all onely to
haue

haue thyse so muche, but forsooth to haue an hundred tymes so muche as saynt Austen saythe. *Miser homo quid vneraris homini, vnerare deo et ceteris accipies et vitam eternam possidebis.* Thou worshippest man, whye dost thou worshippe oʒ drede man, worshippe thou god and drede hym, and thou shalt receyue an hundred tymes so muche, & haue in possession euerlastynge lyfe, the whiche many folde passeth all other rewardes. *Proverbior. ciii. Generatur dominus qui miseretur pauperibus.*

We worshippe our lord that hath mercy & pety of poore folkes, and the glose therof sayth. *Certus plus accepturus.* And thou shalt receyue an hundred tymes so muche. And it is to be vnderstaunde that there be thre maner of almesse dedes that is to say *Egei largire quicquid poteris, dimittere eis a quibus leus fueris. Errantem corrigere, et in viam reducere.* That is to saye, to gyue to the neddy what thou well maye, and to forgyue them that haue trespassed to the, and correcte them that do amysse and to bypge them into the waye of ryghte.

The firste maner of almesse dedes.

Egei largire quicquid poteris. Gyue to the neddy what thou well may, for our lord sayeth in hys gospel. *Date elemosinam et omnia munda sunt vobis, et alibi date et dabitur vobis.* Gyue almesse and al worldly thynges is yours gyue and it shalbe gyuen to you. Almesse dede is a holy thyng, it encreaseth a mannes welth, it maketh lesse a mannes synnes, it lengthens a man's lyfe, maketh a man of good minde, it deliuereth yt tymes & closeth al thynges, it deliuereth a man fro death, it ioyneeth a man wyth aungels, and seuereth hym from the deuyll, & is lyk a wall vnable

The boke

to be foughten agaynst, and saint James sayeth
Sicut aqua extinguit ignem, ita elemosina extin-
guit peccatum. As water slaketh fyre, so dothe al-
 mes dede slake synne. Salomon sayeth. *Qui dat*
pauperi nō indigebit. He that geueth to a poore mā
 shal neuer haue nede, and also he sayeth. *Qui ob-*
durat aurē suā ad clamorē pauperis, et ipse clama-
bit et nō exaudietur. He that stoppeth hys eare
 at the clamour or cry of a poore man (he shal cry)
 & he shal not be graciously harde. There maye no
 mān excuse him fro gyuyng of almes, though he
 be poore. And let him go as the poore wydow dyd
 that offered a farthyng, wherefoze she had moze
 thanke & rewarde of god, then the ryche man that
 offered gold. And yf thou maye not gyue a ferthing
 gyue lesse, or gyue saye wordes or goode informas-
 ciō, ensūple & token, & god shal rewarde the bothe
 for thy dede and for thy good wyl. And that thou
 doest do it wyth good wyl. For saynte Paule
 saith. *Illarē datorē diligit deus.* God loueth a glad
 gyuer, & that it be of true begottē goodes, for Sa-
 lomō saith. *De tuis iustis laboribus ministra pau-*
peribus. Of thy true labours minister & gyue to þ
 poore folke, for Iherodias saith. *Qui in iusti tollit,*
iuste nunq̃ tribuit. He that taketh wrongfully, ca-
 not gyue trulpy, for it is wyrtē. *Ecclesi. xxxv.* *Qui*
de rapinis aut usuris aut de facto immolatē qua-
si qui corā patre victimat filiū. He that offereth of
 the goodes that he getteth by extortion, vlury, or
 thefte. He is lyke as a man slewe the sonne in the
 presence of the father, þ may ryght well know the
 father wold not be wel cōtent. No moze wold god
 be pleased with the gifte of such begotten goods.

¶ The seconde maner of almesse.

Dimittere

Dimittere eis a quibus scelus tuus. To for-
 gyue them that haue trespassed to the, wher
 in thou shalt please god muche. For it is in
 the gospell of saynte Marke. xi. Si nō dimiseritis
 aliis nec pō vester celestis dimittet vobis peccata
 vestra. If ye forgiue not, our father of heauen wil
 not forgyue you youre sinnes. Also yf thou do not
 forgiue other, thou shalt be found a lyer, as oft as
 thou sayest thy pater noster, wher thou sayest. Et
 dimitte nobis debita nostra sicut et nos dimittis
 mus debitoribus nostris. And forgiue to vs oure
 dettes as we forgiue to our detters. By these detts
 may be vnderstand the thinge þ we ought to do to
 god, & do not them. And also the trespasses and the
 syn that we haue offended to god, in that we aske
 mercy of. And yf thou wylt not forgiue thou maye
 not aske mezy of ryght. Eadem mensura qua mē-
 si fueritis remensietur vobis. The same measure
 that ye meat other mē by, shal be meated vnto you
 Dimittere autē rācorē & maliciā omnino necessita-
 tis est, dimittere vero actionē et emendam opus
 est consilii. To forgiue al rancour and malyce that
 a man oweth to the in his harte, thou arte bound
 of necessitie to forgiue, but to forgiue all the hōle
 trespassse oz to leaue thyne action for a reasonable
 mēdes. Therfore it is but a dede of mercy if thou
 so do, and no synne thonghe thou sue the lawe
 wyth charitpe. But and a manne haue done to the
 a trespassse, and that thou arte glade that he hath
 so done that thou maye haue a quarel a mater, oz
 an action against him and nowe of malice oz yll
 wyl, thou wylt sue hym rather then for the tres-
 pas, nowe thou synnest deedly, by cause thou doest
 it rather of malice then for the trespass, and then

The boke

haste thou losse thy charitie, pꝛouerbio. xxxii. Qui pꝛonus est ad mīam benedicitur. He that is ready to forgyue shalbe blessed.

¶ The thyꝛde maner of almes.

E Brantem corrigere et in vinam veritatis reducere, To correct a myſte doer & to byꝛnge him into the waye of right. It is to be vnderſtande that there be thꝛe maner of correcciōs. The fyrſte correccion is of an enemy, the ſeconde is of a frende. And the thyꝛde correccion is of a Juſtice. To the firſt ſayth Chꝛiſtoſtome Corripe non vt hoſis expectans vindictā, ſed vt medicus iſtituens medicinā. Correct not as an enemy doinge vengeance, but as a philiſion or ſurgion, miniſtꝛynge or gꝛuyng a medicine. To the ſeconde ſayth Salomon. Plus proſicit amica correccio. q̃ correſio turbulenta. A frendly correccion pꝛoſiteth more then a troublous correcciō, ſoz if thou ſpeake curſelly to a man that hath offended, and with ſweete wordes of cōpaſſion, he ſhall rather be conuerted by them then with hꝛe wordes of greate punyſhement. and Iſodorus ſayth. Qui per verba blanda caſtigatus nō corrigitur, acris neceſſe eſt vt arguatur. He that wyl not be chaſtiſed with ſayze wordes, it is neceſſary that he be more hardlier & ſtreitlyer reproued or punyſhed. To the thyꝛde, ſayeth ſaynt Jerome. Equū iudiciū eſt vbi non perſone ſed opera cōſiderantur. There is an euill iudgemēt where the perſon is not regarded, but the workes are conſidered, and alſo it is wyꝛtten. Reddet vnicuiꝫ iuxta opera ſua. He ſhall yelde to euery man after his workes, and ſ. Juſten ſayeth. Sicut meliores ſunt, quos corrigit amor, ita plures ſūt quos corrigit timor. As thoſe be better that bee chaſtyſed

led by loue, there be many mo. that be chastised by feare. For and they feared not the punishmente of the lawe, there woulde be but a fewe chastised by loue, and saynt Gregoipe saythe. *Facientes procul dubio culpam hēt qui qđ potest corrigere necligit emendare et illic ita non prohibere consēsus ex rois est.* He that maye correct & doth not, he taketh the offence to hym selfe of the dede, and he y dothe not for byd vnlawful thinges consēteth to y same

What is the greatesse offence that a manne may do and offende god in.

In myne opinion, it is to bee in dyspayre of the mercy of god. And tharfoze what soeuer that thou hast done or offēded god, in word, worke thought or dede, be neuer in dyspayre for it, for As-
sodorus saith. *Qui veniā de peccato desperat plus de desperatione peccat q̄ de culpa cadit.* He that dyspayreth to haue forgeuenesse of his synnes, he synneth moze in the dyspayryng then he dyd in the synne doyng, for Saynt Jerome sayth. *Magis offēdebat Iudas deuz in hoc qđ se suspendit q̄ in hoc qđ eum tradidit.* Iudas offēded god moze in that, y he hanged him selfe, then he dyd when he betrayed god, for god sayth in his gospell. *Nolite mortē peccatoris sed magis ut conuertat et viuat.*
 I wyll not the deeth of a synner, but rather that he may be conuerted & lyue. And also sayth. *Nō veni vocare iustos, sed peccatores ad penitentia.* I haue not comen to call ryghtwysemen, but to call synners to do penance. For thou can not so sone crye
 God mercy with thy hert, but he is as readye to chaunge his sentence & to graunt the mercy & forgyuenes of all thy synnes, for S. Augusten sayth. *Sicut scintilla ignis i medio maris sic ois impietas*

The booke

visi ad misericordiam dei. As a sparke of fyre is in comparison able to drine vp al þ water in þ sea no moze is al the wickenes of man, to the mercys fulnesse of god. And therfore it is conuenient that a manne shoulde be penitent, contryte, and aske god mercye, and forgiuences of hys synnes and of offences that he hathe done wherof sppeketh Crisostome. *Nemo ad deum aliquando flens accessit, quod non postulauerit accepit.* No mā hath gone any tyme wepinge to God, but he hathe taken oz had that thyng that he hath asked. And Saynte Bernard sayeth. *Plus cruciant lacrimae peccatoris diabolum quam omnes genus tormentorum.* The teares of a synner turmenteth the deuyll moze then all other kyndes of turmentes, and Saynte Augustine saythe. *Acriores dolores demonibus non inferimus quam cum peccata nostra penitendo et confitendo plangimus.* We can not do moze harper sorowes to the deuylles, then when we wayle oz wepe in confession, & doing of penaunce. And that may be well proued by Mary Magdalen when she kneled downe and cryed god mercy and kysse his fete, and washed them with the teares of her eyen, and wyped them wyth the heare of her head, to whome our Lorde saide as in his gospel. *Dimittuntur tibi peccata tua.* Thy synnes are forgyuen to the, and also sayde to her. *Fides tua te saluum fecit, uade in pace.* Thy fayth hath saued the go thou in peace. To the which mercye and peace I beseech Almighty Iesu bring all chris ten soules. Amen:

BE it knownen to al men spirituall and temporall, that I make protestation before god & man, that I entende not to wyte any thyng
tha

that is or maye be contrary to the sayth of chryste
and all holy church. But I am readye to reuoke
my sayinge yf any thyng haue passed my mouthe
for wante of learnynge. And to submytte my selfe
to correction, and my booke to reformation. And
as touchynge the poyntes of husbandrye, and of
other articles contayned in this present booke.

I wyl not saye that it is the best waye, and wyl
serue beste in all places, but I saye it is the beste
waye that euer I coulde proue by experience, the
whiche haue bene a householder this. xl. yeres and
moze. And haue assayed many and dyuers wayes
and done my diligence to proue by experyence,
whiche should be the best waye.

The Auctor.

God lytell quere, and recomende me.
To al that this treatise shall se, here, or rede,
Praying them therewith contented be
And to amend it in places, where as is nebe.
Of eloquence they maye perceyue I wante yf lede
And rethorike, in me doth not abounde.
Wherefore I haue sowne suche seede as I founde,

F

E

A

I

D.

Huius Libri.

Gog

D. b.

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